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OF
Religious Education

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AND THE PROCEEDINGS
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OF THE
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THE PRESIDENT'S ANNUAL ADDRESS

WILLIAM H. P. FAUNCE, D. D., LL. D.
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All of us are more or less clearly conscious that we live in two worlds — the world of facts and the world of values. In the one world we are constantly asking *what is;* in the other we are asking *what is worth while.* In the one world we deal with the bare existence of objects and phenomena; in the other we deal with appreciation and appraisement. In the one world we have to do with science, which never approves or condemns, but simply attempts to understand; in the other we have to do with morals and religion, with standards of value and ideals of life.

Now the great triumphs of western civilization, particularly in the nineteenth century, have been achieved mainly in the realm of fact and by the aid of physical science. Of those triumphs we are justly proud. Men have discovered more facts regarding the physical world in the last fifty years than in the previous five thousand years, and have given us inventions and discoveries which have revolutionized our life. But in the world of standards, ideals, and values, we have made as yet no corresponding progress, but still stand vacillating, irresolute, and waiting for light. As to what is true, we know far more than our fathers; as to what is right, we are not so sure. Therefore, our education has become chiefly a search for truth rather than an aspiration for righteousness, and in many quarters mental discipline and the acquisition of knowledge have been dissevered from the building of character.

This convention is in itself a clear affirmation that knowledge and character, which God hath joined together, shall not in America be put asunder, and that the only purpose of knowing what is true is in order to do what is right. The education of the future must give us not only laboratories in which we determine what is, but such power of ethical appreciation that we shall recognize the beauty and listen to the imperative summons of the things that ought to be.

In the early history of the American colonies, there was no divorce of mental and moral training. Nearly all of the eight pre-Revolutionary colleges had their foundations laid deep in moral earnestness and religious faith. Their primary object was the training of a "godly ministry," and their very mottoes, *Christo et Ecclesiæ, Lux ac Veritas, In*

Deo Speramus, show how profound was the religious conviction which gave them birth.

At that time all primary education, as well, was permeated and colored by the dogmatic teaching of religion. In Massachusetts Church and State were united, and no man could exercise suffrage unless he were a church member. In Connecticut the standing order was not abolished until 1833. But the best witness to the character of the old primary education is the New England Primer, of which two or three million copies were printed during a century and a half. In all that long period, every New England child learned to read by the help of that famous primer. When the child learned the letter A, he learned to repeat: "In Adam's fall, We sinned all." The letter O introduced him to Obadiah, the letter Z taught him the virtue of Zaccheus, and the entire alphabet was made the vehicle of Biblical history and Puritan theology. Then followed, in that primer which held undisputed sway, the ten commandments, the shorter catechism, and a summary of Christian duties. In our early American education, all books, studies, schools, from the first day with the primer to the last day in the college, were arranged with the conviction that the acquisition of knowledge and the teaching of religion could never be separated.

That state of things has forever vanished. We have seen the rise and marvelous development of our great public school system, controlled and administered by the State. We have seen the founding and growth of state universities, dominating entire systems of education, and forbidden to ally themselves with any religious creed. We have seen the acceptance of the educational philosophy of Froebel and Pestalozzi, whose attitude toward childhood is hardly that of Cotton Mather and Jonathan Edwards. We have seen great educational gifts made by men whose success has been in the financial rather than the moral world. We have met teachers whose interest is not in students, but in studies, and who, confining themselves to the search for facts, deliberately relegate character building to the churches.

And some of our churches we must frankly confess are not awake to their educational responsibility. Handing over all education to the State, they have sometimes allowed themselves to become a saints' rest rather than a soldiers' inspiration. Some of us have been running the ambulance, when we might have been leading the charge. In some cases, the Sunday school has remained passive, stationary, while the public school has swept onward with vast equipment and novel methods. In some cases the pulpit has been mainly hortatory, forgetting the cry which greeted the preaching of our Lord: "We know that thou art a

teacher come from God!" Too often the student finds one view of truth and duty presented in the church and an entirely different view presented in the school or college class room, and so his inner life is distracted and paralyzed.

Now men are coming together in many places and many organizations throughout the country, men who believe that God is, and that man is made in His image, and are demanding that this fatal separation shall not continue; that, in spite of all impediments and dangers, our education shall be shot through with ethical ideals, and our religious efforts shall recognize the abiding necessity of the educational process.

What then do we need? First of all we need to exalt the ethical ideal in our public and private schools. Perhaps the best teaching of morals here is largely indirect. It is by the contagion of character in the teacher, rather than by the inculcation of catechism or code of etiquette. In one sense all good education is education in goodness, and all right training is training in doing right. In the solution of a problem in algebra a boy may show all the cardinal virtues, or may commit most of the seven deadly sins.

Yet there is need, also, of the direct presentation of high ideals of character. Here we are not willing to banish every sentence in the Bible from our schools, while we accept the maxims of Epictetus and Buddha. One of our great needs is a book of selections from the Scriptures, free from dogmatic teaching, and embodying those passages in the Old and New Testaments which deal with the eternal moral verities, held alike by Protestant, Catholic, and Hebrew. If the Puritan school was narrow in its forcing of Bible history on every child, equally narrow is the modern school which banishes the visions of the prophets, the proverbs of the wise men of Israel, and St. Paul's praise of love, simply because these things are in the Bible. To discriminate against moral teaching, on the ground that it is found in the Bible, is sectarianism of the clearest kind.

We need, also, the direct teaching of ethics as a means to the imperative renovation of our industrial and commercial life. We have had a genuine revival of religion in this country in the past two years, and do not know it. It has been such a revival as Isaiah pictured: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well"; such a revival as John the Baptist demanded when he cried: "Exact no more than that which is appointed you"; such a revival as our Lord demanded when He cried to the leaders of His nation: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he

possesseth." We have suddenly become conscious that our industry is not yet moralized, that our commerce is not yet permeated by religion, and that piracy is the same thing, whether committed on the high seas and under the black flag, or under the Stars and Stripes, and with all the sanctions of legal procedure. We shall never again be content with the maxims of poor Richard, cold, calculating, prudential, exalting thrift above self-sacrifice, and shrewdness above heroism.

With the help of Drummond and Kropotkin, and a host of recent writers, we have looked deeper into the cosmic process and have learned that the primal law of the world is not the law of strife but the law of love. We have learned that co-operation is one of the chief factors in evolution. God has so made the world that a selfish species must perish. Any flock of birds that will not fly together on the journey southward shall all lose the way. Any flock of sheep that will not stand together in the winter storm shall all perish separately. Selfishness spells extermination, even among the beasts and birds. In the great arena of human industry, the chief need to-day is to conceive all honest labor as a form of social service, performed under the law of God for the benefit of our fellow men.

But it is not from the cosmic order that we derive our chief inspiration to noble living — it is from Jesus Christ. There are men here to-night, who a thousand times have cried to their fellow men, "Come to Christ!" But what is it to come to Christ? To interpret that phrase and make its meaning vivid to all the world is one of our greatest needs to-day. We know what it means to come to the social theory of Karl Marx, what it means to come to the musical ideals of Wagner, what it means in philosophy to go back to Kant. What does it mean to look on life through the eyes of the Man of Galilee, to see duty as He saw it, and feel the claim of brotherhood as He felt it? What does it mean to feel moral values as He felt them, when He lived and died to bring them home to humanity? It is not only our sons and daughters that must come to Christ, but our institutions and our civilization. Our learning must come to Him for the beginning of wisdom; our commerce come to Him for the sense of justice; our industry must come to Him for the spirit of brotherhood; our government come to Him that it may be saved from partisanship and tyranny; our diplomacy come to Him that it may transform the warring nations into the federation of the world.

It is not essential that all of us should interpret truth and duty in precisely the same way, but it is essential that we should all carry the open mind. The great difference among men is not the difference between rich and poor, not between the learned and the ignorant; it is

the difference between men of the open mind and men of the closed mind; the men for whom all truth and duty are fixed and fossilized, and the men who believe that God's to-morrow is greater than His yesterday, and that more light is to break out of His Word. All men of all creeds who believe in the open mind, this convention is for you. *Sursum corda!* Lift up your hearts, and open your minds again to the Spirit that is not far from every one of us.

Does it seem a tremendous task to moralize our modern life, to permeate all education with the religious ideal, and all religion with the educational ideal? So it is — great enough to summon and inspire every one of us. "They shall be afraid of that which is high," is a pathetic description of old age in the Old Testament. Whenever you find a man that is afraid of a great and shining duty, who says, That is true, but I cannot reach it; that is right, but I cannot do it — that man, whether he is seventeen or seventy, is already in his dotage and decrepitude. But whenever a man says, That is right and I will do it; that is true and just and my church and my country shall attain it — that man, whatever his age, has found the secret of eternal youth; he is adding daily to the growing good of the world.

ANNUAL SURVEY OF PROGRESS IN MORAL AND RELIGIOUS EDUCATION

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The purpose of this annual survey is not to chronicle all the changes, nor to amass and present statistics in the religious work of the educational institutions of America. At longer intervals of time such a method may be employed with great and far-reaching power. Rather has the association laid upon the individual selected for this task the duty of determining each year his own point of view and of dealing with those elements of the situation which seem at the time, for whatever reason, to be salient and significant. I have decided to omit reference to some topics which were dealt with by my predecessors.

The very existence of our association has called the attention of all thoughtful people to the vast extent and the endless ramifications of this that we call religious education. A glance at the names of our seventeen departments makes one ask, What else is there in our national life which does not seem to have some immediate and powerful relation to moral and religious education? We have stretched the word to cover not merely the training of the young, but the continuous education of all citizens; for we see that human beings still need direction and inspiration long after our psychologists tell us that their habits are fashioned and fixed. And we have stretched the word to cover many kinds of institutions, recognizing that they all have part in this fundamental work of moulding the characters of us all. We owe this broad and powerful conception to the mind and heart of the one man who founded this association, the late William R. Harper. So deep were his convictions about this work that I have heard him say more than once that if he had to choose between them, he would rather give up the presidency of the University of Chicago in order to promote the general religious education of the country. His loss to us a little more than one year ago deserves to be mentioned in this survey. His personality had become identified in the public mind not merely with the career of a university professor and president, but in a specific and unique manner, with the quickening and spreading and energizing of Bible study. From the early days when he tried to cover Connecticut with classes studying Hebrew in order to read the Old Testament in the original, down to those last strenuous and crowded years when by his vision, his enthusiasm, his

patience, his persistence, he brought the Religious Education Association into existence, it is not too much to say that the supreme passion of his life was what Matthew Arnold gives as the double meaning of culture: "To render an intelligent being more intelligent"; and "To make reason and the will of God prevail."

It seems right that we should remind ourselves of that one fact in the life of this nation which has made the formation of this association both necessary and possible. I refer to the separation between Church and State. The events which are even now transpiring in France and in England serve to keep the subject before the minds of all earnest people. In bitter strife the cause of freedom is being fought out by both those countries. The logic of history is severe and irresistible, and it will work out in both England and France that condition in which we find ourselves here, where Church and State stand at last on separate foundations, at the same time in friendly and powerful co-operation. And yet can we say that we have really solved the problem? Jowett of Oxford said once in his caustic way that Church and State are not "a device of statesmen or of churchmen"; they constitute "a national dualism, which, except among angels, who are above this world, or infidels, who know no other, must ever be." We in America are trying to work out this theory of a natural dualism; but our difficulty lies in the fact that the dualism is not complete. Each of these two supreme institutions has some positive relation to the work of the other, and finds difficulty in making the rightful allowances for the other, while fulfilling thoroughly its own destiny. Nowhere does this underlying community of interests and intersection of duties appear more clearly than in the matter of religious education. The attempt to separate the public school entirely from the religious atmosphere and definite religious teaching has been sometimes pushed to an extreme. But I know of no state or country where the extreme has been long maintained. The recoil is sure to come. And it comes because men find that in respect of both culture and morals the extreme of separation is most disastrous. In respect of morals, it is clear that there is an immense loss when the religious sanction is completely withheld from the teaching of social duty. And in respect of culture it is equally manifest that a nervous and narrow determination to banish all references to Christianity and its positive beliefs, the Bible and its historic place, from the text-books and the class-rooms of our schools creates a situation as absurd as it is harmful, and as pathetic as it is absurd. That the public schools of a certain state should teach my boy about the gods of the Greeks and the Romans, not to speak of the Egyptians and the Scandinavians, but never a word about the

God of the Hebrews raises the question in my mind not merely whether this is Christendom in which we live, but whether this is real education which our children receive. When again, I hear that in some other state, the effort is being made to exclude from the text-books of European history or the foundations of American history, all references to the name of God or to the great religious controversies and ecclesiastical movements, I am bound to ask whether this is the real history of the real past, the actual making of the modern world, which is being taught, or whether it is simply a long and elaborate falsehood by which the young mind is being darkened. Far be it from me to say that the public school system as a whole is irreligious. Its class-rooms are occupied by earnest and high-minded teachers, many of whom fill the atmosphere with pure and noble influences. All that I wish to urge is, that it would be a profound mistake to suppose that Church and State constitute a real dualism, as Jowett suggested, or that the attempt to exclude the Christian religion from the day-school has no bearing upon such questions as these: What is education? or, How can we train our children to see the actual world of human experience? or, How can we give them a feeling for the absolute authority of virtue, and the final meaning of a human career? For we surely must teach them the meaning of life, and its final meaning lands us in religion. It is a matter for profound congratulation that education is reserved for the sovereign control of each state in the Union, and that it has not yet been discovered as a happy hunting ground for the commissioners on interstate commerce. No two states, whatever their laws may be, do in practice treat the problem of religion in the public schools, in exactly the same way. No blunder can blight the life of the whole country. The experiments of each section are available, as objects of study, for all the other sections. And out of the vast and varied experiences thus being wrought out, we may be sure that wise and blessed guidance will be gradually gained.

In the meantime one immeasurable boon has come to us from the separation of Church and State. The conscience of the Church has been aroused. Nowhere in the world are the religious people so directly and so generally concerned about the subject of religious teaching. Nowhere do so many agencies exist for that purpose, nowhere is there so widespread and so intelligent a determination to make it effective. And two methods are being employed, which are profoundly distinguished from one another. On the one hand, we have the system of parochial schools, which has been adopted most largely by the Roman Catholic Church, but very largely also by the Lutherans. On the other hand, we have the method employed by the great majority of the churches, which

seeks to provide for religious instruction outside of the state institutions and apart from that general education which we ought never to call secular. The former method, when you have conquered the problem of expense, is in many ways the easier method. It enables the Church to carry on its work of instruction in its traditional way. Perhaps in the end it will be found not to be the most effective way. For the Church, like every other institution on earth, even though you call it divine, can learn its best lessons and master its most powerful weapons, only by enduring hardness. Perhaps the more difficult task which the other method involves will lead to the richer results. There the churches are being compelled to investigate the whole situation and the actual problem most profoundly. No traditions exist for our guidance. We are conscious of the high and glorious duty of opening up entirely new territory. We are creating new institutions every year; we are almost transforming old ones; we are multiplying our specialists continually, in our determination to make religious education a universal and omnipotent factor in the life of the nation.

The work of this association has made it, if necessary or possible, more manifest than ever that the permanent basis, the permanent source of guidance and inspiration in all religious education must be the Bible. The programmes of our former conventions were constructed with the deliberate intention of setting this fact in the forefront of all our work. We have felt that there was every reason for making our witness on that point unequivocal. And yet that has made our task both delicate and difficult. For in our day there are wide divergences of opinion, and even of spirit and sentiment, on this subject. There are those who draw a definite and sharp line between the scientific study of the Bible and its use for the devotional and the practical life. They are prepared to reconstruct the entire range of traditional opinion regarding the dates and authorship of the books of the Old and New Testaments. They undertake to do this in a calm and scientific spirit which ignores entirely the religious values involved in the process. And they urge that their work does not and cannot destroy the real significance of the book as a whole. It stands there after all as the supreme witness of man's spirit to the reality of God and of the divine life in man. But, it may well be said, if your scientific investigation leaves the devotional value of the Bible untouched, why need we, the people who are not scholars, even we teachers of various kinds, in pulpit and class-room, who are dealing with the practical issues of religious experience — why need we trouble ourselves about the critical conclusions of the scholarly world? On the other hand, it may be urged that even for the critical

study of the Bible, there is something more demanded than philological learning and ingenuity in the comparison of documents. There are data here, real facts which must be weighed, and which can only be weighed by the man who has moral and spiritual insight. One of the great services rendered by this association consists in bringing together the Biblical scholar and the popular Biblical teacher. And I count it as one of the most remarkable signs of progress in religious education that this service is being pushed farther every year. The Biblical scholars of America to-day are not living in seclusion from the life of the people. They are putting themselves into close and ever closer contact with the Church and its institutions. From Yale and from the University of Chicago, for example, we are constantly receiving fresh additions to the pedagogic literature of the Church. Some of our ablest scholars in these and other seats of learning are devoting their energies to the work of familiarizing the people, especially pastors and Sunday-school teachers, with the conclusions of Biblical scholarship. In the very effort to do this, there doubtless lies a great boon to critical science. Investigation is carried on under a deeper sense of responsibility and with that deeper insight which contact with real life always gives to the student of religious history and opinion. But there is a great boon also to the life of the Church as a whole. The day of the offensively militant scholar is past. If here and there some one may be found who shouts against traditionalism and prophecies, limitless things about higher criticism, his voice sounds lonely and harsh. Our scholars are engaged in the high and noble task of actively sharing their results, not merely with scholars, but with the Christian public, seeking in quiet and earnest ways to show that the facts they have discovered do, as they believe establish, and do, as they have found, nourish the faith and hope and love of the human soul.

There are two spheres of religious instruction in which investigation shows that the facts before us are being felt rather heavily. Some years ago a strong movement was begun to introduce more thorough Bible teaching into our colleges. It was felt that if the Bible, if religion, is to retain the respect of college men, its teaching must be put on a level with that of the other chairs. It will not do to give young men the impression that while rigid scientific methods and hard study are needed in all other departments, these requirements are absent in that classroom which deals with the Bible. It must not be that there trivial outlines of history and geography are combined with familiar platitudes as the sole pabulum which the college student gets from the Biblical department. And yet the attempt to correct this situation has some-

times produced another which in some circumstances may prove even more difficult. This is found where a fully equipped Biblical scholar enters with great enthusiasm upon the work of putting Bible study in the college on a thoroughly critical basis. In some cases, the prescribed Bible course has been made for the average student harder and drier and more exacting than the study of Latin and Greek writers. What college professor would make the ordinary sophomore investigate for himself the order of Plato's dialogues, or trace the connections between Virgil's Æneid and Homer? And yet something like this has been attempted in the Biblical department of some colleges. The attempt to put the study of the Bible by all college undergraduates on the same basis as that of professional students in the Divinity schools, can only do harm. The young student is baffled, troubled. He leaves the class having neither gained the vantage ground of the trained theologian nor the spiritual nourishment for which the layman eagerly yearns. These facts are before our college authorities; and as, during the last two or three years, they have been most earnestly considered, I doubt not that in the years to come they will be most effectively dealt with. Exactly the opposite situation is presented to our friends by the Young Men's Christian Association. The great, and every year more marvelous, work of this institution has nowhere been more fruitful than in the colleges. Their Bible study classes have in many cases proved to be the sources of a vigorous and manly Christian life. And their experience in that direction has led them to extend the system. To-day they are making wise and wide experiments to establish Bible study among men of all classes, business men, wage earners and so forth. But one of the first facts which forces itself upon them is that the leaders of this work must have some kind of training. You cannot indefinitely confine Bible study to the drawing of a few practical moralities or spiritual inspirations from selected portions of Scripture. The relentless movement of the human mind compels you to place your devotional nourishment, your soul's life, in relation with history, with the general view of man and nature and God, which rules all the rest of our thinking to-day. In a word, it is hopeless to appoint men as permanent teachers of Christianity either at home or abroad, who have not earnestly and under competent guidance studied Christianity. I have reason to know that the leaders of the Y. M. C. A. are now engaged on this matter, as a report presented before this convention will prove most happily and most powerfully.

In recent numbers of RELIGIOUS EDUCATION, the excellent journal published by this association, and elsewhere, some most valuable and

suggestive reports have been made by Professor Wallace N. Stearns on movements in several of the state universities which aim at developing their direct religious influence over the students. No field of work is more important, and no men are more deeply aware of its crucial relation to the future of the nation than the splendid men who guide the work and mould the spirit of those institutions. There is a most interesting variety in the methods which are being employed. It is clear that the possible methods are not yet exhausted, and that we may in the near future hear of efforts in some of the state universities along lines which have not yet been attempted.

Since our last general convention, the International Sunday School Association has held another of its great conferences, at Toronto in June, 1905. The association at that time made various important decisions, among which not the least was the definite extension to foreign missionary lands of those operations which have made the Sunday school so powerful in Europe and America. Perhaps the most significant of its actions, was the resolution, adopted unanimously, by which the International Lesson Committee was ordered to draw up a set of alternative Bible studies for senior classes. This along with the act at the Denver conference, where a similar step was taken in relation to the primary grades, goes far towards establishing under the auspices of the International Association, a complete system of graded courses in the Sunday schools. No one believes that the present system ought to be abandoned forthwith. The proposal to do so is not practical, nor would it be wise if it could be done. But there can be only wisdom in the effort of the association gradually and carefully to work out a parallel system of graded courses. No two men can be found to-day who agree thoroughly as to what those courses should be. Cautious and prolonged experimentation alone can show how the material at our disposal in the history of the Bible and of the Christian religion as a whole can be adapted to our Sunday-school system of education.

One of the most cheering signs in the entire field of religious education must be found in the growing importance attached all over the country to the training of Sunday-school teachers. The International Association is putting marvelous energy into this work. Many of its institutes in various parts of the country exercise a powerful influence. I can bear testimony from our experience in Connecticut, where we have held in connection with the Hartford School of Religious Pedagogy two large and important institutes for Sunday-school teachers, that the results of such work are in the highest degree encouraging. Sunday-school superintendents and teachers, of all ages, come to such gather-

ings with a pathetic eagerness to learn, with humility, self-sacrifice, and openness of mind. But more significant in a way, even, than the spread of the institutes is the movement to establish permanent schools of training for Sunday-school workers. In New York and Boston, in Hartford and Chicago, such schools are now in operation. And efforts are being made to create them in other centers of education and public influence. A report is presented before this association regarding the place which the Sunday school holds in the theological seminaries throughout the country. Disappointing as the statistics in that valuable report may seem to some, deplorable as it is that so many thousands of ministers are being trained without any real and competent preparation for their work as educators of the young, it is good to know that ten years ago the facts would have appeared much less satisfactory. Progress is certain to be more rapid every year. The day is coming when it will be found to be as necessary that a minister should study the art of teaching as the art of preaching, and the organization and management of a Sunday school in the 20th century as the organization of the churches in the first century. Much is demanded of the ministry in our day of which former generations were quite innocent. The man who would stand in a pulpit must be for his people their chief living authority on Christianity. He must be trained to know the Gospel which he preaches and teaches not only as a personal experience, but also as a historical process and power. He must be ready to deal with the doubts and difficulties which fill the minds of all thoughtful and reading folk, and, at any rate, guide them to the sources of information. For this he needs the frankness and sincerity of the scientific spirit as well as the warmth and conviction of the Christian man. But he needs to be trained no less to manage the affairs of a living and often a complex institution. Of the varied machinery of a modern church, he must understand not only the outward form but the inward meaning, not only the social joints but the psychological and spiritual power. For all this it needs that the modern seminary develop its contact both with the world of scholarship and with that of concrete institutions and human interests. The signs are many and cheering that the training schools of our churches are striving for the most part to meet these multiplied demands. As we need a ministry more varied in its methods and its genius, we need ministerial schools more elastic, more adaptable, more rich in their resources. These facts are beginning to be understood, and in many directions movements are afoot which prove that the Church of Christ will not commit the unspeakable blunder, while pouring energy into every other kind of school, of leaving starved and pow-

erless that kind on which, for its future greatness, it must continue to depend.

I cannot review the field of all our seventeen departments. But there remain two of which a few words ought to be said. The department of art and music exists because we recognize that art in all its forms is as real and as inevitable an expression of the human soul as science and religion. Art is not merely to be tolerated as a weakness but nourished as part of the very glory of man. Nor is art to be merely recognized when it is directly used to promote religious interests as in the decoration of churches and of the acts of worship. It has a realm of its own. It has functions and values of the utmost importance in the development of human experience. On the other hand, we must remember the unity of human nature. None of its functions is ever to be cultivated for itself apart from, still less in spite of, the other powers and interests of life. It is as fatal to keep art in a fenced pen with the inscription over it, "Art for Art's sake," as it is to do that for science or religion, for statecraft or literature. The whole man is at stake in each and all of these modes of action and of delight. During the past year we have had abundant public discussion of the relations of the arts to morality. Chiefly has this concerned histrionic arts. Always a difficult subject, it must not be entered upon at any length here. But I think it is my duty to say that in the judgment of many persons who are by no means bigoted and narrow, even of many for whom dramatic art has a great attraction and value, some plays are being presented which sin against the unity of human nature. It will not do to say that they simply represent real sides of social life. There are sides of social life in our cities of excitement and passion which are fit only for the burning. To clothe these with the adventitious adornments of bewitching scenery and seductive music and realistic acting, is not to represent the truth, but a lie. It strips them of that hearty and healthy moral condemnation with which such scenes are covered in actual life. The moral quality is as much a part of the beauty or the ugliness of a scene or a drama as the color and the music in which it is clothed. I am making no plea for an art that shall misrepresent the stern realities or ignore the shameful elements of our mixed and struggling life. But I am speaking for all men and women of sound and healthy mind, when I declare that any form of art which arises from and excites prurient habits, any art which could only flow from the imagination of degenerate men and which tends to produce the awful tyrannies and curses of the degenerate imagination in others has no claim to be called art. It is as hostile to society as drunkenness, it is as deeply dangerous to the welfare of the nation as open murder

and rapine. I do not know whether to record real progress here or not. For the stage is one of the mightiest educators in the land. The years to come must show whether the events of the past two years will make those who are responsible more careful of the moral judgment of the people.

We have in our association one which we call the department of the press. Here I believe that the outlook is more cheering. Our great newspapers and other periodicals are almost uniformly edited by men not only of high education but of high purposes and ideals. And they are using their magnificent opportunity ofttimes with the very noblest spirit as well as with splendid ability. Some of them keep their news columns wonderfully clean, when you remember how constantly things are happening which are not clean. And they manage to do this without suppressing the news, without disguising the facts. Publicity is one of the great weapons of righteousness, and the newspapers and magazines have that weapon in their hands. We shall agree, probably, that in their editorial columns these men and women speak strongly and clearly, as a rule, for what they believe to be honorable and true and religious. Many of them give a large place to news of the religious world and seek to reflect in their columns the opinions of religious leaders. I recently read in the columns of one great daily newspaper a deliberately argued and really Christian answer to the question sent by a correspondent — What must I do to be saved? I recently read in the columns of another a careful but earnest plea for the better use of the weekly day of rest, something better than rushing for exciting amusements and reading miles of trash. The editor of the Wall Street Journal has recently astonished men by the boldness with which, in a series of articles, he insisted that the religious life of a people must deeply affect its whole business life. A business man, he said, would rather do business with a man who believes in immortality. The decadence of church attendance has its influence, he believes, on the stock market. A community which is nourished on religious ideals and motives must ultimately differ in an enormous degree from a community in whose transactions these ideals and motives have no place.

The newspaper man who cherishes his own honor has a hard place to-day. He is tempted to sell his opinions for a salary. He is tempted to print in exciting and depraving ways news that will increase his circulation. He is tempted to accept advertisements that are full of lies and shame, and to connect himself with forms of sport that are unmanly and depraved, in order to pay dividends to his owner. Let us hope that gradually he will work himself free of these unworthy connections,

unworthy of him and unworthy of his readers. Let us hope that some day he will cease to nourish the fearful curse of betting by means of the forms which he gives to his columns of sport. Let us hope that some day the splendid influence of his editorial columns will not be stained and poisoned by the contents of any other portion of his periodical.

Finally, the heart of man is full of eager passions and his brain of endless devices. Religion is not here to put a stay upon this inexhaustible energy of the generations. It is not here to stifle any pure intent in anything that is real. Nor has religion arisen, nor has the Gospel of Christ been sent to separate man from the world which God gave him. The kingdom of God is not an abstraction to which men can retire only by sacrificing or despising the real and deep driving relations in which they stand to nature and to one another. It is in the fulfilment of these relations, it is in the real conquest and the ideal usage of these facts that the kingship of God is to be proved and found. It is not the function of religious education, in that high and far-reaching vision of it which we cherish here, to show to the people of our day how they may escape from God to nature, nor how they may cut themselves off from the austere duties and the pure joys of life to find their God. Our task is at once more exacting and more noble than either of those. It consists of so knowing and loving God, our Father, and the Lord Jesus Christ, our Redeemer, that all actual life shall be more clearly divine and all active human relations the fulfilment of His law, the acceptance of His grace. To this high end we do now once more commit ourselves solemnly, deliberately, and gladly, as members of the Religious Education Association, to the service of our country and the merciful guidance of our God.

WHAT IS A CHRISTIAN NATION?

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What is a Christian nation? What qualities of national life must a nation possess to lay just claim to that great name of "Christian"?

Perhaps another question demands answer first. Is there any Christian nation? Is there a single one among the so-called Christian powers which is really actuated by Christian motives in its wars or its diplomacy? Is there a single one that honestly seeks to realize the ethical principles of Jesus in its economic institutions, or in its governmental attitude to the aristocracies on the one side or the peasants and factory workers on the other side? Is Russia a Christian nation? Or Spain, or Italy, or France? Or Germany, or England, or the United States? Or perhaps the Congo Free State?

But we might raise the same question about individuals. Are we Christians? If we measure our soiled and ragged characters against the blazing purity of the Christian ideal, we have to avert our eyes with a pang of shame. Yet we do know, many of us, that we are treading past evil under foot and that in a growing measure the spirit of Jesus Christ is the controlling power that shapes our aims and decides our decisions. Luther said: *Christianus non in esse sed in fieri.* Christian character consists not in what you are, but in what you are coming to be. It is fair to apply the same method of judgment to the life of nations and to test them by the direction of their moral development, by the spiritual tendencies pervading them.

We must remember, too, that the application of Christian morality to public life is still in its rudimentary stages, both in theory and practice. We are only slowly gathering faith and courage to assert that Christianity is workable at all in public affairs and that there is saving grace in Christ for nations, as well as men. We have not yet seriously undertaken to preach repentance to nations, and so it is not strange that they have hardly started for the mourner's bench or raised their hands for prayer.

What constitutes a people a Christian nation? Not, surely, the name of God in the Constitution, nor daily prayer in the Senate, nor religious pomp at the coronation of its kings, or the oath on the Bible at the inauguration of its presidents, nor the maintenance of a State Church. These things do have religious value, but in the main they are

part of the national traditions of decency and good breeding, or they belong to the decorative setting of the national life, much like the family Bible on the parlor table at the old farm home, or the Sistine Madonna on our walls. The Christian character of a nation will be determined, not by these things, but by the moral quality of its collective actions, and by the spirit pervading the nation's life.

We shall all agree, I think, that merciful helpfulness toward those who suffer would be a mark of Christian spirit in a nation as in an individual. When Galveston is swept by flood, or San Francisco is shaken to ruin, when India is smitten by the plague, or China by famine, we rejoice to see our nation swift to respond to the need. We feel that spiritual elation which always thrills us when we see the spirit of the Christ leap forth in action. There is a great deal of such saving helpfulness in the life of the Christian nations. If the red cross were marked on every appliance that serves public mercy, it would be one of the commonest objects everywhere.

On the other hand, we shall have to confess that much of this public generosity is childishly impulsive, aroused only by what is dramatic and spectacular, easily wearied, and amazingly callous to chronic suffering. As a nation, too, we are apt to toss a dollar to any groan that stirs our sudden pity, and to pass by without thought where men are suffering and dying in silence. The extinction of child labor and of tuberculosis would be a higher test of our national Christianity than train-loads of supplies in case of sudden disaster.

You will agree with me in the second place that a Christian nation must have a saving purpose in dealing with the lost. If a community punishes crime in a purely vindictive way, with the cruelty of fear, merely to protect the comfort and property of society, and without any thought of saving the offender, it is to that extent not a Christian community. In the same way, if it represses vice in disgust or anger, without comprehension of the natural and irrepressible instincts which have turned into vice for lack of wholesome satisfaction, and without effort to furnish the reasonable means of a clean life to all, it is to that extent not Christian. When governments abandoned torture; when they abolished the wholesale and indiscriminate use of the death penalty, and showed some sense of the awful sacredness of a human life, the modern state was leaving the City of Destruction, and turning its face to the city where Christ reigns. When it began to substitute the reformatory for the penitentiary, and when it began to encourage repentance and hope in young offenders by the indeterminate sentence and the parole system, it was knocking for admission at the wicket-gate. It is not yet inside,

but there are beautiful signs of coming public Christianity. Look yonder at the cross-roads gallows in England, where putrid corpses dangled in brutal warning to evil-doers. Look here at the juvenile court of Denver, where Judge Lindsay teaches kids to "snitch" on themselves and to transport themselves unguarded to the reform school. Those two pictures mark the progress of nations in Christianity in the administration of punitive justice.

In the third place, a nation will furnish evidence of being a Christian nation if its public life braces the individual for good. We know that from every really Christian personality power goes out to make good seem noble and feasible, and to break the seductive charm of evil. In the presence of a clean man, nasty stories seem contemptible. In the presence of a man who takes high points of view by Christian instinct, the petty schemes of the average covetous man seem small and mean. On the other hand, if a man is himself rotten or dishonest, he makes smuttiness or trickery seem quite the natural and admirable thing.

> "The wicked and the weak, by some dark law,
> Have a strange power to shut and rivet down
> Their own horizon round us, to unwing
> Our heaven-aspiring visions."

Thus we can test a man's personal Christianity by noting whether he brings out the best or the worst in us, and whether he makes it easier for the weak to do right, or harder for the strong to resist temptation.

The same test should be applied to social institutions, and to the spiritual drifts and influences of the national life. Is the ordinary boy developed to riper and richer manhood by entering the life of the factory? Is a girl made gentler and more womanly by working in a department store? Do these great social institutions, the factory and the store, continue and perfect the moral education begun in the home and the school or do they neutralize and thwart it? Do a young man's moral standards and his sense of honor and truthfulness and integrity insensibly rise and grow more refined and accurate as he is initiated into the inner councils of an insurance company or a public service corporation? When the average man goes into practical party politics, does it act on him like the air of a pine forest on a sick man, or like the air of a swamp on a well man? Of course, one man may rise to fighting vigor on the very spot where another succumbs to temptation. To a large extent, public life is neutral ground where a man makes choice of good or evil according to the dominating principle in him. And yet, in a large way, we can say with fair accuracy whether a certain social organization, a

college society, or a political party, or the entire commercial life of a country, lifts up or depresses the moral tone of its members. Every social organism exerts an assimilating power on its members. And by this I would test whether a nation is a Christian nation or not: Does it save or destroy? Does its public life constitute a perennial force of temptation to all who enter it, or does it exert an educational and fortifying influence on those who come under its assimilating power?

A fourth test of a Christian nation: Does it value its spiritual possessions more than its material wealth? Does it set human life above property? Does the nation in its legislation, in its courts, in its public opinion, regard men as means of producing wealth, or does it regard wealth as a means of nourishing human life and giving it a finer flavor and color? When it takes stock of its wealth, does it think first of the amount of steel it forges, or of the quality of men it breeds? In other words, does it serve God or mammon? Does it pay a higher salary to the school-teachers who train the souls of our children, or to the advertising agents who bring in trade? What are the great prizes which lure the hearts of the young men and women? Are they material, or spiritual and ideal? To whom does it give its affection and fame? A month ago one of the bravest and gentlest, one of the most knightly and Christian men in America finished his life in the full strength of manhood. Ernest Howard Crosby years ago laid aside the prospects of a brilliant political career, and devoted his wealth and great ability to the gospel of national justice and international peace, a true tribune of the people, a true preacher of the Kingdom of God. But our newspapers, which claim to furnish what the people want to know, allowed him to be buried in such indifference and silence that many of his friends were ignorant of his death for weeks. If he had stolen and bribed his way into the Senate and there had sat as the representative of a great railway, they would have given columns to his merits. It is by such facts that we can gauge whether our nation has a Christian estimate of human values, or if its inner light has become darkness because its heart is with its money. A nation's Christianity must be measured by the quantity and boldness of the idealism swaying its people, by the hot love of justice, by the courage of protest against vested wrongs, by the readiness to imperil profit or professional advancement for the sake of the right.

A fifth test: Christianity means love. Love means community of interests and solidarity of life. The family has always been used as the symbol of Christian relations because it is the social organization most completely based on love and exhibiting the completest community of life and possessions. Hence we speak of God as our father and of men

as our brothers. Now it should be the aim of Christianity to base all other human relations on the same fundamental principles on which the family is based. The family contains the utmost diversity of sex, age, ability, and education, yet it exhibits complete social equality among its members. It recognizes authority, but the authority is unselfish and sacrificial authority. The family is organized on the basis of service and not of exploitation. The maxim: "From every one according to his ability, and to every one according to his need," is the working principle of every successful family life. The baby is not compelled to work the longest hours and to take the smallest wage because it is weak and unable to organize a Babies' Trades Union. The father does not seize the larger part of the turkey and call it "profit." Therefore our homes are the havens of our rest and the most Christianizing and most educative institutions we have. I hold that a nation will be Christian in the measure in which it regards itself as a great family and thus treats its members on the basis of social equality, solidarity of interests and possessions, and mutual service. It is not Christian to exclude large classes of the nation from any share in the ownership of the productive plant of the nation and of its soil It is not Christian to pay least to the man who has the hungriest family. I am frank to declare my conviction that the wages system is an institutionalized denial of the essential principles of Christianity, and that a nation will never be really a Christian nation until its economic life will be organized on the co-operative basis.

Finally, a Christian nation must have a consciousness of God in its national affairs. Its people must have the habit of looking back on their past history, not with vainglory, but with reverence and awe. They must look forward to the future, not with self-conscious vaunting, but with humility and fear. In their outlook on present conditions and tasks, they must understand them as duties imposed by the Lord of history, and must be penetrated with a sense of a divine mission for the nation. They must have the capacity of repenting for national sins and mistakes. In seeking to give such a religious interpretation to their national life, they may be led astray, and may mistake their own wandering fancies for the will of the Eternal. We do the same in the religious comprehension of our private lives. But if a nation dropped its gaze and saw only its own doings and the great Babylon which it has built, God would fade from its consciousness and its national spirit would shrink and dwarf.

What is a Christian nation? A nation that shows merciful and intelligent helpfulness to the suffering and weak; that punishes in love and with the purpose to save; that exerts an educational and bracing

influence on the individual by its common industrial and political life; that sets men above property and values spiritual and ideal forces as its highest possessions; that founds its community life on the principle of love and solidarity, equality and service; and that is penetrated with a consciousness of God in its national outlook on past, present, and future.

THE RESPONSIBILITY OF A CHRISTIAN NATION FOR THE RELIGIOUS EDUCATION OF THE WORLD

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The non-Christian world is demanding education. Japan already has it. She has 30,000 schools, of which 858 are institutions of higher learning, including technical schools of various grades and a splendidly equipped Imperial University. These schools enroll 5,351,502 pupils, or 92 per cent of the children of school age. It may be doubted whether any other country in the world is educating a larger proportion of its children or, from a purely secular view-point, educating them better. The buildings, as a rule, are excellent, the teachers intelligent, and the curriculum is equal to that of good public schools in America. Japan is not rich, but she spends about $16,000,000 a year upon her educational system, or thirty-four cents per capita. This is about ten times as much as Russia spends for education.

China has long been a nation of scholars; but until recent years those scholars studied only the dead past. A man might believe that the world was flat and went about its orbit on wheels, or that a lunar eclipse was caused by a dragon trying to swallow the moon; but if he could only write rhetorical essays on the maxims of Confucius, he was sure of office. But August 29, 1901, a day memorable in the reorganization of the world, an imperial decree abolished those literary examinations and directed that thereafter young men who wished to obtain official preferment must pass an examination in western arts and sciences and economic and governmental methods. Realizing that facilities for this training must be provided, the government further decreed that schools should be established throughout the empire, with a university in every provincial capital. Already fifteen of these universities have been opened, and academic, engineering, agricultural, and military schools are springing up in scores of cities. There are sixty-eight schools in Shanghai alone, and 5000 in the single province of Chih-li. Strangest of all, the government decreed that where no other places were available, the temples should be turned into schools. All this means that 1,650,000 of the brightest young men of China, who had been standing with their faces toward the dead past, executed an about-face, and are now looking toward the living future.

Some magistrates, in their efforts to secure adequate support for

these schools, have even urged the people to apply to education the money that they have been accustomed to spend on sacrifices for the dead. Suppose the mayor of your city were to ask the people to economize on flowers and carriages at funerals and devote the money to the public schools! That is practically what some Chinese officials are asking their people to do. Whatever we may think of such a suggestion, it means earnestness.

Most remarkable of all, this new Chinese system of education includes schools for girls. Until recently, the only schools for girls in the entire empire were conducted by missionaries; but now such a man as Yuan Shih Kai, Viceroy of the Province of Chih-li, declares that the most important thing in China is the education of her women. When the Empress Dowager gave her final instructions to the Imperial High Commissioners, who were to visit America for the purpose of studying our methods, she insisted that they should make special inquiry as to how Americans taught their girls.

Nor is this all. Recognizing the need of giving her brightest young men a wider training than they can obtain in their native land, China is sending some of them to take special courses in other countries. There are 17,000 of these Chinese studying in Tokyo, Japan, and others are studying in various countries of Europe. I am ashamed to say that America is losing this splendid opportunity to have a part in the molding of these young men by the narrow-mindedness which subjects Chinese students, coming to America, to such indignities that they prefer to seek their training elsewhere. What does it mean to have the coming leaders of Asia well treated and highly educated in other lands, so that they return to China warm friends of the peoples among whom they have lived and with instinctive prejudice against America, which closed its doors upon them? High Chinese officials state that the Chinese Government does not care to have its coolies come over here, and would not object to any reasonable law excluding them, provided it was couched in terms that did not imply insult to the Chinese as a people. All that China asks is that when her scholars and merchants and gentlemen visit this country they shall be treated with that decent respect which men of that type are supposed to receive anywhere in the world. Surely, this is a fair position, and it is humiliating to feel that it is not more generally recognized in the United States.

Siam, also, has recently established a public school system, though it is far inferior to that in China. India, with the most intellectual people of Asia, philosophers and metaphysicians by nature, has had a highly developed educational system for many years, and her leading cities have

universities of high grade which are literally thronged with students. There are said to be more students in the city of Calcutta than in any other city in the world.

In the Philippine Islands, our country has established the free public school system in every part of the archipelago. There are a thousand American teachers and five thousand Filipino teachers, and the Philippine Commission is spending upon the system about $2,000,000 a year.

It would be easy to multiply illustrations. All over Asia there are the throbbings of a new intellectual life. Ignorance is being dispelled; barriers of superstition are falling. Even in bigoted Moslem Turkey, young men are eagerly demanding a better mental training, and the colleges and boarding-schools of the empire are filled with students. It would be difficult to exaggerate the intellectual revolution that is taking place among these teeming millions. The future historian will unquestionably count this new movement in the Far East as one of the most significant events of our time. The relation of the recent war between Russia and Japan to this movement and through it to the whole civilized world is one which every thoughtful man should seriously ponder.

This is encouraging so far, but the serious phase of the situation will appear when I state that there is imminent danger that this whole educational system will fall into anti-Christian hands. Many of these schools and colleges in Asia are ostensibly secular; but whatever may be said as to the possibility of keeping religious bias out of an institution in the United States, in Asia it is simply impossible. Christianity is operating in that great continent as such a disturber of customs that are rooted in evil or superstition, and as such a reconstructor of human life and society, that every man's hand is for or against it. The teachers, moreover, are Christian, Buddhist, Hindu, or Moslem, and they invariably and inevitably influence their pupils by their unconscious attitude and known convictions, even if they do not make a special effort to mold the religious thinking of their students.

Most of these schools in Asia, however, are frankly anti-Christian. The priests of non-Christian systems have awakened in alarm to the fact that the Gospel of Christ is not an insignificant thing, to be treated with indifference or contempt, but that it is a world force which is accomplishing world changes, and that it deliberately proposes to turn this world upside down wherever it thinks that this world is wrong side up. Heathenism, therefore, is setting itself in battle array. It is opening innumerable schools of its own and equipping splendid universities. Formerly, the average Asiatic who wished to get a modern education

had to go to the mission schools because there were no other good schools in the country; but Mohammedanism and Buddhism and Hinduism are now providing such institutions of their own, that their young men can get training in them.

Is it necessary to insist upon the peril involved in these facts? We believe that Christianity is an indispensable element in the development of character. The world has learned by sad experience that an education that is anti-Christian at its worst and purely secular at its best is no safeguard against danger. Greek and Roman culture were at their highest point of development when the ancient world was literally rotten with vice. The student of the Renaissance knows that Italy was never worse morally than in the period famous for its revival of classic learning. "Under the thin mask of humane refinement," says the historian Symonds, "leered the untamed savage; and an age that boasted not unreasonably of its mental progress was, at the same time, notorious for the vices that disgrace mankind." Macaulay said that nine-tenths of the evils that afflict society are caused by the union of high intelligence and low desires. Some of the most dangerous men in our country to-day are university graduates. It has been shown over and over again that high intellectual culture may co-exist with depraved morals and an effeminate character. Knowledge is power, but it depends altogether upon the principle which controls it whether it is a power for good or a power for evil. There is nothing in an arithmetic or a spelling book to change character and to give lofty ideals. "Unless knowledge ripens into moral force, it becomes the tool of selfishness and sin."

The condition of some Asiatic countries to-day eloquently testifies to the truth of this statement. The Japanese are unquestionably the most enlightened people in the Far East. As we have seen, no other nation in the world is educating a larger proportion of its youth, or educating them better, so far as secular training is concerned. But a competent observer has declared that the Japanese are the most immoral people in the world. Some of her school-teachers themselves see no inconsistency between education and vice. I have referred to the people of India as the most intellectual people in the Far East; but any traveler in India can see obscene pictures and statues in the most sacred places. There is undoubtedly vice in Christian lands, but it is discountenanced by society, is contrary to the law and obliged to hide itself in secret places. But in Japan and India, vice is open and shameless. It is to be found not simply outside of the religion of the country, but inside of it. It is recognized in the temple services, and in Japan is sanctioned by the law in ways that should be utterly impossible in any Christian land on earth.

It will be an unspeakable calamity to the world if the leaders of these rising nations are to be given all the inventions and appliances and military and naval equipment of the modern world, without being given those principles of character that will enable them to use those vast powers aright. From the Garden of Eden down, the fall of man has resulted from what George Adam Smith calls "the increase of knowledge and of power unaccompanied by reverence. . . . No evolution is stable which neglects the moral factor or seeks to shake itself free from the eternal duties of obedience and of faith."

The last point speaks for itself. The Christian peoples must make a tremendous effort to mold this new education for Christ. This work has already begun. The foreign missionaries sent out by the various churches have established schools and colleges in many places in the non-Christian world. Perhaps few realize the magnitude of this Christian educational movement. The Protestant boards and societies of foreign missions are now maintaining 29,010 of these schools, of which about one thousand are of higher grade. Almost everywhere, the foreign missionary, like the Pilgrim Fathers in New England, plants the school and the church side by side. The great intellectual movement in Asia, of which we have spoken, was inaugurated by the missionaries. But now it is developing so rapidly that is can no longer be handled with our present equipment. Our schools and colleges are still far and away the best in Asia, but they are not numerous enough or well equipped enough to meet the demands that are being made upon them. A wise and statesmanlike policy on the part of the Christian people of America would bring to the boards and societies of foreign missions such additional support that the number of these schools could be greatly increased and their facilities vastly enlarged. Why is it that our rich men, who pour millions without stint upon the institutions that we already have at home, give but a few hundreds or at most a few thousands to aid in this stupendous Christian educational movement among the thousand millions of the non-Christian world? I do not mean to intimate that our rich men are giving too much to our home institutions. These institutions need every dollar that they have received, and many of them a great deal more. It is in the interest of this world-wide educational movement that our home institutions should be well equipped, for we must depend upon them to supply the men and the women for the leadership of our educational work abroad. Not less for the institutions at home, but more for the institutions abroad, should be the thought of us all.

The mission boards do not, of course, expect to send out enough missionaries to train all the young people of the non-Christian world.

They well understand that most of that training, particularly in the lower grades, should be done by the native teachers and in schools that are supported by the natives themselves. The vocation of the Christian missionary is to train those teachers and the men and women who are to be the leaders of thought in other spheres of life. To this end, we must have an increasing number of colleges, normal schools, medical colleges, and theological seminaries. We are doing big things for the equipment of our home institutions; why should we not do big things for the equipment of the institutions in Asia and Africa? Here is the imperative opportunity of Christian men; and opportunity spells obligation.

THE QUICKENING OF THE PUBLIC CONSCIENCE

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The generation that has grown up since the Civil War has enjoyed unparalleled prosperity. No fundamental political problem, no great moral issue, has weakened the avidity of their material pursuits or disturbed the serenity of their sensuous enjoyment. Following the animal instincts of human nature, which, according to the evolutionist, are the most primitive and ineradicable, they have seen in material possessions the supreme object of life. I doubt whether if at any other time since the birth of Christ money has been held in such high esteem or sought with such keen intensity. Young and old alike have been infected with this contagion of Mammonism. Even our pulpits have not escaped commercialism. And the young men in our colleges and universities who formerly found the realization of their ideals in great poets, orators, philosophers, and scientists have been looking up with admiration to the Crœsuses and Midases of our country with earnest longings to emulate their successes in the piling up of colossal fortunes. Money has been worshipped as a *summum bonum*, and the apostles and heroes and exemplars of the age have been the men who had gathered most of it.

This is a mania to which every generation and every individual is exposed. Its roots lie in the physical and animal nature of man with its sensuous needs and acquisitive propensities. But all religions and philosophies, as well as the reflection of ordinary man, teach that it is an utter illusion. Man lives not by bread alone. And the healthiest symptom which I have discerned in the movement of recent years is the perception, recognition, and acceptance of this truth on the part of the people. Only yesterday, as I have said, the objects of our real worship were our millionaires and billionaires. To-day we have torn down the altars of Mammonism and erected an altar to manhood. It seems as though the very excess to which our generation had gone in its honor and worship of money had brought its own Nemesis.

The attempt of human beings to live as though money were the only thing worth living for has produced a failure and catastrophe before our own eyes. A few years ago American parents rehearsed to their children the stories of the poor boys who became rich and famous. But now they have ceased to worship Crœsus or Midas, and are probing the methods by which he acquired his fortune. That is to say, they are

subjecting wealth and men of wealth to moral standards. The supremacy of righteousness and character has once more asserted itself.

The sentiments and attitudes of people towards wealth as such have changed. We are no longer praying that our children may have big fortunes. We recognize that a little with the fear of the Lord is better than great riches. Nor is this moral awakening confined to the churches. It is perhaps quite as strong and vigorous outside the churches as within them. Some men may express their thought in religious language, and others in secular. But I think I make no mistake when I say that in the last few years Mammonism has been dethroned in this country; and while parents still desire for their children a sufficiency of bread, they nevertheless clearly recognize that higher still is intelligence, and above both, integrity of character and righteousness of life.

What I have been saying comes briefly to this: As individuals we had lost sight of the real end of life in the physical means and instrumentalities which subserved its lowest functions. But, like opium eaters, we have awakened from our hallucinations and once more we see life steadily, and see it whole; reason and conscience are the throne; money and the things it buys the mere footstool.

I find a similar awakening in the realm of politics. I read in the Reminiscences of Carl Schurz, himself a great moral leader and champion of all good causes, that though he had been active in many political campaigns, he knew none "in which the best impulses of human nature were so forceful and effective and aroused the masses to so high a pitch of almost religious fervor as in that of 1860." The reason, undoubtedly, is, that in those other campaigns no moral principles or political policies have been at stake which in intrinsic character or in far-reaching effect could for a moment be compared with the question of human freedom or slavery or the question of the maintenance of an indestructible Union of indestructible States. In the absence of such fundamental principles political parties tended to become an end in themselves. And the last generation of the 19th century was distinguished by partisanship of the bitterest type. Men now listening to me will recall how outrageously the Mugwumps were assailed and ridiculed when they appeared as supporters of Mr. Cleveland. It was taken for granted that a man would remain in the political camp in which he had been born and bred. To leave it was to desert a holy place. And the conception of leaders corresponded to this conception of party. The great man was no longer the advocate of a great cause or the inspirer of a free people, but the manager of the party organization, the master mechanic of the party

machinery, the boss of the party clan or tribe. The jurisdiction of the chief boss extended at least over the state. He had his satellites and henchmen in every county and city. And although governors and legislators were elected by the votes of the people, it was the boss who nominated them and the boss who, after election, controlled them in the exercise of their legislative or executive functions. Behind the Constitution, which had been framed to protect the rights of the people and establish their government, the boss, with due observance of constitutional and legal forms, reigned an unrestrained despot.

I do not think I have given an exaggerated description of the political life in our own state during the last two or three decades. Yet how changed is the picture to-day! The bosses are gone. Or if they maintain a torpid, lingering existence, they have lost their powers, and their demise is universally expected. And, not less wonderful, party politics has ceased to be the end of patriotism. Whether we look at our own state or at the Union, we can say with truth and with pride, that public policies are shaped and public administration controlled, not with reference to party victories at the polls, but with an eye single to the welfare of the people as a whole. This does not mean that we believe our President and governors infallible or that we are not opposed to some of their policies and administrative acts. It does mean, however, that for the first time in a generation party fetters have been so completely broken that the heads of some of our states and of our nation can devote themselves to the solution of problems of public welfare without regard to the exigencies of party and even in defiance of the magisterial commands of bosses.

I have no idea that parties are to disappear. But whenever patriotism degenerates into loyalty to party, it is high time for parties to be smashed. Parties exist for the sake of advocating some principle or carrying out some policy which shall promote the public welfare. They are mere means to an end. When the means usurps the end, when party successes at the polls are put first and the public welfare second, the party should be sternly ostracised. I rejoice that in these recent years we all are free without challenge of party or party bosses to work for principles and policies which make for the public welfare.

What I have said on this second head comes to this: For a long time political parties and bosses have intercepted the outgoings of patriotism by standing between patriotism and the commonwealth. To-day it is clear that the commonwealth and not the party is the end of patriotism, and patriotism has free scope to go out towards its own high object. If political parties are to regain vigorous life — as I expect to see them

regain it — it will be by recognizing themselves as instruments for the public good and not in themselves of any value as mere agencies to win elections.

This fundamental political awakening which I have described has for its platform the new or world-old principle of justice and the "square deal." It insists that all men shall be equal before the law. It claims equality of opportunity. It is at war with vested rights and favored classes. It protests against government as a partnership of the strong for the exploitation of the weak. It recognizes that evils, political as well as individual, have their root and abiding source in human nature. But it holds that the political ills from which we suffer may be remedied by laws impartially just and administration absolutely honest. It reveres the majesty of the law and pays homage to our courts of justice and the incorruptibility of their judges. But it is deeply persuaded that, in the executive and legislative branches of our government, power and wealth have had undue influence, often unconscious and unintentional rather than deliberate, but an influence nevertheless which works substantial hardship to large classes of our people. And it welcomes every measure of redress which, like recent federal legislation, tends to protect the people against monopolistic corporations which have it in their power to practise oppression. Justice is the fundamental characteristic of the state. The realization of justice may be said to be the end of all legislation and all administration. And justice is the platform of the new political movement I have described — justice in all things, to all parties, and in all circumstances. The time is coming when not only trusts but also the tariff and all other objects of legislation will be re-examined in the light of justice and fair play to all classes of citizens.

The new politics demands new leaders. Bosses are out of date. The need of to-day is not of mechanicians to run a machine, but of statesmen to voice the aspirations of a free and enlightened people and administrators to execute them with absolute honesty and devotion to public duty as soon as they have been enacted into law. It is an old saying that occasion breeds the men. This truth I find illustrated before our own eyes. If the public service of our day calls for men of clarity of vision, of sanity of judgment, of integrity of purpose, men of this type are not lacking. We have them in Folk at the capitol in Missouri, in Bryan on his Nebraskan farm, in Hughes at the executive mansion in Albany, and, most illustrious of all, in Roosevelt at the White House inWashington. In all the years in which I have watched public affairs, I have never known a time or a country in which the demands of the age and the expectations of the public challenged so potently all that

is best and highest in the minds of young men who would serve the public.

Yet in a democracy even the ablest and wisest leaders are but the agents of public opinion. The safety of the Republic, therefore, rests not with the leaders, but with the public opinion which you and I and every other individual help to form. It is for us all, therefore, to see that public opinion is intelligent, sound, and high-keyed. I have hitherto been laying stress on the moral aspect of our political awakening. It is important, however, not to overlook its intellectual side, for the best of men may be hair-brained and unpractical. Every revival, whether religious or political, begets fanaticism. The political awakening of our own time will be no exception to the rule. And I think I can divine two classes of agitators from whom we may apprehend danger. I name them together as the sciolists and the socialists. The sciolist is dangerous in politics, as elsewhere, because his knowledge is imperfect and superficial and his conceit is apt to be in proportion to his ignorance. New movements stir men's minds and make them exceedingly impressionable. It is the psychological moment, therefore, for the operations of the quack and the sciolist. To mention only one example, the evils and crimes which in recent years have been brought home to our large corporations, whether organized for the purpose of production, transportation, or insurance, have produced their inevitable reaction in creating a demand for public ownership of all sorts of utilities. Yet the failure of municipal ownership and municipal trading in England, in Russia, in Australasia, and other places where it has been tried constitutes an object lesson fraught with admonition and warning to any such proposal. We need to bring to the solution of our political problems the wisdom of the ages and the experience of other nations. We have the "get-rich-quick" societies and the "get-wise-quick" societies. It becomes us to be on our guard against the "get-happy-quick" nostrums which the sciolists in politics are constantly spreading before us.

The other fanatics against whom I would sound a note of warning are the socialists. Numerically, they are not a strong force in this country, and their centralizing tendencies are so incompatible with our Constitution, which provides for a *limited* central government, with large rights reserved to the states and to the people themselves, that I cannot think they are likely ever to become an important political factor. Nevertheless, while there is much in socialism that appeals to the envy there is also something in it which appeals to the justice of men. This latter aspect is the one important for us to consider now. For I have just said that the political awakening of our time means a deepening

sense of justice. Now socialism carries justice to the point of equality. It abolishes all private ownership in land, capital, and all the instrumentalities and agencies of production and transportation. I shall not dwell now on the impossibility of any modern government conducting such a colossal business as would devolve upon it if it took over all the railroads, all the mines, all the factories, all the shipping — in a word, all the business of its citizens. I will not repeat that such centralization of government is utterly incompatible with American institutions. I will not add that this socialism is at war with the principles of individual initiative and self-help, which have made English-speaking peoples the dominant power in the modern world. I regard the matter now solely from the ethical side. And I repeat what Herbert Spencer said some twenty years ago, and what Aristotle said more than two thousand years ago, that if of the conception of justice one component part is equality, another component part is inequality also. Because individualities differ, men will differ in abilities, and not only in abilities, but also in desires and in the means of gratifying them. And the development of individuality, subject to the equal right of all other individualities, rather than the equality of material possessions, seems to me to be the object of human existence and, so far as evolutionary biology throws light upon the subject, the object of all existence whatever.

And so I say in closing, while we keep our hearts responsive to the high moral ideals and sound political principles which are reinvigorating the political life of our time, let us also keep our heads cool and our minds hospitable to the lessons of history and experience. And let us not in our devotion to just reforms run into any excesses which will endanger those ideals of liberty and individual rights which have been the glory of the American people and the inspiration of American history.

HOW CAN CHRISTIAN IDEALS BE MADE DOMINANT IN A COMMERCIAL ERA?

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The subject that has been assigned to me is one whose academic nature is completely lost in its practical character — How Can Christian Ideals be Made Dominant in a Commercial Era?

It certainly does not imply that Christian ideals are now forgotten in the present day thirst for gold, nor does it suppose that the fundamental principles of justice and honor and right dealing which are at the basis of all Christian ideals are no longer the principles that guide men's lives in their commercial relation one with the other. But it suggests in the most delicate way that the type of character whose life is wholly inspired by the ethical teachings of the Christ is rarely found amidst the keen bargaining of the market place, in as much that a man cannot serve two masters; that where money rules it creates an atmosphere of selfishness, distrust, assertativeness, and egotism that does not surround the perfect Christian character. It implies that where money standards prevail Christian ideals cannot be dominant and in the eager pursuit after commercial success men may not be and generally are not respectful of the rights of others, that money getting does become a passion, and in its gratification some men are liable to ride roughshod over their neighbor; that in the intense striving for pre-eminence the ethics of business life are not so much the golden rule "do unto others as you would be done by" but rather, as a shrewd commentator puts it, "do others before you would be done by them."

In the process of evolution as a great nation the American people are now going through the money getting and fortune making era. As with the human individual, he first acquires strength, then he makes a fortune, then if he is wise spends his years of maturity in enjoying the fruits of his labors in the pleasures of a cultured, studious, and religious life. So, with this nation, we waxed strong during the century past. Our strength is now being utilized to develop the vast material resources that are at hand and to multiply our wealth. We shall soon enter the period of maturity when art will flourish with unwonted splendor and religion will finally mellow and crown the perfect development of a glorious nationality.

While this is the ordinary course of national development, still it is

based on one essential condition and that is that we do, as a nation, maintain our grasp on vital religious principles. If we lose this we are doomed to destruction. We shall go down to ruin and disaster as so many other republics have done before us and the pathways of the world will be strewn with the wreck of a mighty nation, and history will be filled with the lamentations of what we might have been.

For this reason I know of no more pertinent question to ask just now than the one proposed in this paper, "How can we make Christian ideals dominant?" How can we transfuse into the blood of the people the red corpuscles of religious vitality that will safeguard our national strength while we pass through this time of wealth getting and fortune building.

Without allowing ourselves to get into a pessimistic mood, we must confess there are so many signs of degeneracy forcing themselves on our notice that we cannot but deplore the sinking of religious ideals into a very inferior place. Before the nations of the world we stand for money making. This is perhaps the first time in the history of the world when the temples of mammon over-top the cross that crowns the spires of the temple of God. The greed for gold has become the devouring passion of the American heart. The principle that seems to be the norm of so many lives, "Get money honestly, if you can, but get money" is leading men of place and power into ways that are dark and paths that are devious, whose end is destruction; so that there has been a moving picture of one public man after another standing for the moment in the fierce white light of public investigations and then going down into ignominy and disgrace because his questionable business methods could not bear the gaze of public scrutiny. So far has this gone that if another Diogenes would come forth to look for an honest man, we wonder if perchance he could find one.

It may be presented as a very serious study as to whether this all consuming search for the golden fleece may not be a very striking evidence of how far Christian ideals have been withdrawn from the public gaze. The gospel of Christ would have us seek first the kingdom of God and His justice. There is laid down as one of its positive precepts not to lay up treasure where the moth would eat or the rust would corrupt.

Indeed, so far have we drifted from these older Christian ideals that we have begun to glory in our false standards, and to point to the evidence of our material prosperity as a sign of our marvelous progress, and we despise those nations that have not the same degree of commercial splendor and yet who at the same time cling more closely than we do to Christian ideals.

Another sign of how much we have forgotten Christian ideals or have become possessed, as a people, of this all-devouring passion of avarice, is the cheap price at which we hold human life. There is nothing that marks the contrast between a Christian and a pagan civilization so much as the Christian value placed on a human soul. It was made a little less than the angels. It cost the blood of a God-man for its redemption. All the treasure and measure of this earth would profit nothing were it a question of the loss of one soul. This one great pregnant idea of Christianity is the *fons et origo* of all our liberties. The constant affirmation of this fact in the ears of a pagan civilization preserved the weak against the oppressive tyranny of the strong. It saved the deformed and those afflicted with incurable disease against the murderous designs of their friends. It guarded the life of the unborn, and it protected helpless infancy. It struck the shackles from the limbs of the slave and granted his inalienable rights as he stood on the auction-block in the slave market. It stretched out an uplifting hand to helpless womanhood and it safeguarded the most precious jewel in her crown. It not only abolished slavery and uplifted woman, but it asserted the dignity of man, and secured for him his rights, and if man to-day enjoys civil and religious liberty it is because of the Christian affirmation of his individuality in the possession of an immortal soul and his rights to life, liberty and pursuit of happiness because of his infinite redemption by a God-man. Pagan civilization has no idea of the value of life. The Assyrian monarch wrote on the stones of Nineveh: "I took prisoners, men young and old. Of some I cut off their hands and feet; others I mutilated. Of the young men's ears I made a heap, and of the old men's skulls I made a tower. The children I burned in the flames." The all-devouring greed for gain is setting at naught the Christian value of life, and the sacrifice of hundreds of human beings to corporative greed is no uncommon occurrence. Directors of corporations are willing to put the lives of thousands in jeopardy in order to satisfy stockholders' natural desires for larger dividends. Incidents are happening every day where hundreds of lives are snuffed out in theatre fires and steamboat wrecks or railroad collisions showing at what a very cheap price we hold so precious a thing as human life.

What are of infinitely more value to us are our dividends, our salaries and our coupons. These are the Gods we worship since we are ready to offer up holocaust for them. Nor is our mode of worship with reverential knee, but with crooking our hands for our share of graft. Little wonder that when we bow down before the golden calf the worship of false gods demands human sacrifice, but the pity of it all is that on the

consuming altar are laid helpless motherhood and weak innocence. One by one the children are offered up in the noisome temple of the city tenement through the same spirit, but on the festal days of pagan worship the demand is for hundreds in the burning theater, the blazing steamboat, or the crushing railroad wreck.

The commercialism of the day has made life a mad race for a coveted prize, and competitors are pushing and pounding and kicking each out of the other's way, and, if they fall to the earth bruised and bleeding, riding rough-shod over their prostrate forms regardless of violated rights, with one consuming thought of getting the prize. Little wonder that the weak are thrown down and crushed, and many are born into life for whom existence is but a damning fate; and there are others who have not passed many years when it may be said of them as it was said of Judas: "It were better never to have been born." The mad rush regardless of the rights of the weak is thoroughly anti-Christian in its spirit. It sets at naught the idea of brotherhood, mutual helpfulness, reaching out the strong hand to the weak and extending the protecting arm to the fallen. The pagan spirit of selfish greed is diametrically opposed to the Christian idea of loving purpose. The gospel of paganism is that might is right, but the gospel that supplanted it and created Christian civilization, and that same gospel which it is our proud privilege to profess, teaches that right may be with the weakest, and that though armies trample them in the dust, still their blood will cry out to the fatherless and the widow and forsaken, and sooner or later they will come unto their own.

Originally, we were a Christian people. We sought out this country as a place to serve our God in freedom and peace. A profound faith was in the very marrow of the bones of our forefathers. Our development was along religious lines, and everything good and great that the American commonwealth has stood for among the nations of the earth has been pre-eminently Christian. The slavery question, the temperance question, the Sunday question are all deeply and profoundly religious. Our greatness as a people came from the spirit of religion that possessed us, and whatever greatness there is in us to-day is the inheritance of the times of religious faith. We are living on the inheritance of Christian faith bequeathed to us by men and women who were ardent believers in the God Almighty above us and were devoted professors of His holy Law.

But what is the new spirit that has come over us? What is it that has so completely changed our ideals so that America to-day, as reflected in the public press, is as totally different from the America of fifty years

ago as black is from white? Who is it that has changed our standards, as it were, over night. We lay down to sleep and lo, the morning sun on awakening reveals a new people with new notions, living a different life and chasing after new pleasures of life. The thing that is gone out of our American life is the spirit of religion. And how has it been brought about? The answer is patent: Two generations have now been educated in a school in which the name of God has been practically forbidden, and from which the dogmas and precepts of religion have been driven. If we are a religious people — and who will gainsay that fact? — are we not inviting disaster by shutting God out of schools? If all our strength and vigor as a nation depends on the red corpuscles of religious faith that is in the blood of the body politic, are we not opening the door to disease and dissolution by banishing these from our system? If our perpetuity as a people depends on the stream of religious life that flows in our viens, are we not opening the door to speedy death by shutting off those streams? How long can we live on the inheritance of religious faith bequeathed to us by an older generation, if we are spendthrift and profligate, and do nothing to conserve the inheritance we have received.

There is absolutely no way of conserving the inheritance of Christian faith on which the perpetuity of our national institutions depends, and of making Christian ideals again dominant in our civic life unless the teaching of Christian doctrine and the practice of the Christian faith are in some way or other conjoined with the great public system of education by which the youth of our land are trained to citizenship.

We have presumed that we might relegate the teaching of religion to the home. But experience teaches us that the home alone never was an adequate means of keeping alive a religious faith, even in its palmiest days.

It needed the church and the school to help it out, and now after two generations of godless training in schools, there is not religion enough in the majority of homes of the land to save even themselves from the degrading and corrupting influences of our modern life. Divorce is an evil that we have all begun to deplore. It is breaking up the homes of the land by tens of thousands every year. The social fabric cannot stand when the stone on which it is founded and the material on which it is builded are disintegrating and crumbling before our very eyes. The lack of religion in the domestic life of the people is dragging down the standards of morality, is destroying the authority of parents over their children, is rooting out from the hearts of the children the reverence and the respect they should have for their elders, and is replacing the

high ideals of sweet and wholesome domesticity by a vulgar and blatant frivolity.

We have thought that the Sunday school would help out the homes and relieve the schools of the necessity of teaching religion, but how miserably incompetent the Sunday school is to do this vital work, even if we make the most of it. No science can be learned by being taught one hour a week, even if it were the one most easily acquired, especially if imparted under the circumstances and in the environment that religion is taught in the Sunday school. But already the Sunday schools have lost their hold on the youth of the land. Religion is to our daily life what salt is to our food. It is something that enters into every act. To follow a method of living that carefully segregates the salt from our food for six days in the week and gives us a peck of unadulterated and undiluted salt to eat on Sunday is not the best way to preserve our health and to continue in our mouth the pleasing taste for salt.

Many of our best thinkers, knowing the inadequacy of the home and the Sunday school to keep alive the sentiment of religion, have resorted to the methods of injecting some sort of ethical culture into the curriculum of the schools or have endeavored to supply the need of religion by merely teaching the principles of morality. So the proposition is made while carefully excluding any definite dogmatic teaching, even the most primary, to inject into the teaching some ethical principles and to insert into the curriculum some lessons of simple morality. In a Boston course of study for the high school we find: "In giving instructions in morals and in manners teachers will at all times exert their best endeavors to impress on the minds of youths the principles of piety and justice and a special regard for truth, love of country, humanity, universal benevolence, sobriety, industry and frugality, chastity, moderation, and temperance." This moral instruction, it is declared, shall have no trace or shadow of sectarianism or doctrinal teaching.

In the course of study for primary schools in the same city it is laid down that, "In giving this instruction, teachers should keep strictly within the bounds of manners and morals, and thus avoid all occasions for treating of or alluding to sectarian subjects." It is very plain that "sectarian subjects" eliminates the affirmation of the existence of God. The atheist may be a good American citizen and desire to send his child to a public school, and he will not permit the child's ears to be offended by the statement that there is a God. The Hebrew will not allow the affirmation of the divinity of Christ; the Baptist, of the necessity of Christian regeneration through infant baptism, and so on through the list.

"Morality must be taught without any dogmatic teaching." It is absolutely impossible. If it would only do, it might furnish an easy way out of the difficulty. But we might just as well try to grow apples without any tree. Morality is the fruit of the tree of religion. We might just as well try to build walls and roof, an entire superstructure, without any foundation. Dogmatic teaching constitutes the foundation on which all manners or morals are based. Eliminate all dogmatic teaching and you cannot formulate a complete code of morality. What motive for well doing can be suggested if there be no supreme law-giver who is able and does reward the good and punish the violators of the law? Will you say to the children "Be good because it is nice, because it is gentlemanly, because you will be happier in your social relations?" These motives might serve if we were dealing with a race of people who had no passions, in whose hearts there were no inherited tendencies to vice, and who live in the atmosphere where everything is honest and upright and pure and wholesome. We might teach a boy bookkeeping and tell him how nice it would be for him to keep his father's books, but most boys would probably find it infinitely nicer to frequent the races and spend their father's wealth. We can teach a young man how respectable it is to be abstemious, but he says, "What care I for respectability? I enjoy cards and the flowing bowl, and there is lots of fun in carousing."

The only saving motive on which any one can enforce his moral teaching is the eternal Law-giver who has a right to bind our wills and has also the power to vindicate that right. The mere knowledge of the beauty and the fitness of an act will no more compel me to do it or not to do it than the mere knowledge of geography will compel me to travel around the world. There are no sanctions in such a code of morality. Man must recognize the absolute authority of the law-compelling power so that his love, his power to punish, can overcome all allurements to present pleasure. Morality cannot be enforced without such dogmatic teaching.

There is still a more serious aspect. In teaching morality without religion, religion is proscribed and children have a keen sense of the situation. They can have no respect for that thing though it be consecrated in the church and defended in the home, if it be constructively condemned in the school and driven from its doors. Children love their school life, and if religion is so hurtful a thing as to be denied admission to their studies during school hours, how much love will they have for it in after life? Can we hope to build up a God-fearing people, a people fit to be trusted with domestic management and guardianship of the

commonwealth, if they are trained up with conviction that religion, the only basis of morality, is a proscribed and outlawed thing during the best and brightest hours of the day, through the tenderest and most impressionable years of life.

If, then, we cannot teach morality without religion, and the Sunday school and the home are not adequate for the body politic, and since we must have it in some way or another if we are going to fulfill our God-given destiny, in what way must it come? The problem is pressing for solution. It is a question whether the natural sanity and conservatism of the American people, when in another generation the spirit of religion is still further eliminated from the life-giving blood of the people, will be able to stand any rude uprising of the masses or any serious social cataclysm. The crisis may be nearer than we think. Of course the people never realize the danger. They are eating and drinking and merry-making while the handwriting shines out on the wall. It was so when the waters came and covered the earth. It was so when the Assyrian came down on Babylon, and when the Goth and the Vandal swept over the mighty empire of Rome. It was so when the guillotine sprang up like a mushroom over night in the gayest capital of license and lawlessness and streets ran red with blood.

But I have laid bare the disease maybe with too much explicitness; I may even have gone so far as to assume the attitude of an alarmist. My only desire, however, is to be as conservative as the facts allow. But what of the remedy? The remedy is just such means and methods as the Religious Education Association stands for. Every educational factor should be transfused with the spirit of religion but most of all the great system of public education.

It is very difficult to realize how it was ever possible to give over our magnificent school system to the agnostic and the godless to serve his sectarian purpose and yet we have done so. I know the association of the religious element with the common school system presents many difficulties, but we have faced harder problems than this one.

Where there is a will there is a way, and if the great body of the American people were convinced of the necessity of making Christian ideals more dominant they would easily find a way to bring this about.

In the meantime, the old Catholic Church has set herself to the task of solving the problem for her own people, by the erection of the parish school. It was decreed in the last Plenary Council of Baltimore, in 1885, that within two years of the date of the promulgation of the decree every parish priest must provide an adequate school for the children of his parish or give the reason of his inability in writing to his Bishop.

This official attitude toward the school question gave a renewed impetus to school building so that to-day there are one million two hundred and fifty thousand children being educated in schools immediately under the control of the Church, and during the last generation three hundred million dollars have been spent for this object.

We have the system now pretty well perfected, as it goes all the way from the kindergarten through the university. The time was when the poor people were not able to spend much money in school buildings, but now we have splendid schools, almost every one in fire-proof buildings.

We have a corps of competent teachers. In this country there are fifty thousand women alone consecrated to the work of teaching in the Catholic schools. These women have given up father and mother, houses and lands, and devoted themselves to this work, and expect to stay in that work as long as they live, so that their ideals are for teaching. The consequence is we get good results. Time was when that was not so, but all the energies of the Catholic Church for a generation have been expended in perfecting the system until now as a whole the system will compete very favorably with any other system in the country.

So that the Catholic Church hesitates not to say that while giving a religious education to the children, she will give as good secular education as can be obtained anywhere else. Her theory is that the child is made for God and for Heaven. This world is but a stopping place. The best hours of the child's day, and the best years of a child's life — what are we to do with them? If we believe in the divine side of the child, are we going to give them to God or not? The Catholic says they should be spent in an atmosphere where there is some religion.

The parish school system as an educational factor has come to stay. A generation now educated in the parish school are its best defenders. Inaugurated by ecclesiastical efforts it is now lodged where it belongs, with the parents. A generation grown up in parish schools, many of whom are in professional and mercantile life, are the best defenders of the system. When you see the statement in the public press that the Catholic school is a matter of priestcraft, that it comes from the priest and not from the people, do not believe it. The parish school system is lodged with the parents. A generation brought up in the parish schools are willing to give all they have for them because they love them. The parish school has come to stay, and it is something we must reckon with.

We are coming, some people think, on dangerous times. Socialism is in the air; socialism means lawlessness. If you bring a child up under religious auspices, he learns reverence for law, obedience to parents.

So one of our best remedies against socialism is education under religious auspices. The time may come when the state will see the necessity of this settlement. The Catholic Church does not ask one cent to teach religion. If it were offered us to-morrow we would not accept it. The Catholic Church likes the American policy of non-interference with religion. She would not change the policy were it in her power to do it. We want no union of Church and State. So when it comes a matter of the State helping the Church to teach religion we say, "no!" But when the State finds existing agencies ready to do its own work why not utilize them? It does so in the case of hospitals which it charters. Wherever it has found agencies to do its work it has found it good economy to make use of them. So the parish school is ready now to submit to inspection and examination and if it can show results as good as those of any other schools, if it does the State's work, is it wrong for the State to pay for it? There is our position.

RELIGIOUS AND MORAL EDUCATION IN THE UNIVERSITIES AND COLLEGES

SOME SALIENT POINTS IN THE REPORT OF THE COMMITTEE OF SIX

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The growth of our universities and colleges is not keeping pace with the development of the country. One hundred and thirty thousand students is not so large a number as it may seem at first sight, being but one to about 600 of our entire population. While these institutions have increased one-half per cent in attendance, the increase in population has equalled four and eighteen and one half per cent or about a million and a third a year.

1. As a people we are not making enough of religious education. We are too much impressed with the idea that salvation with all its appurtenances is free. Philosophy and ethics are rated as collegiate studies, but such studies as Biblical literature and history are too often solicited for smaller salaries, and Hebrew and Biblical Greek are too often tacked on to the college course as an afterthought. Colleges that expend thousands of dollars for the natural sciences, and equally large amounts for history, economics, or modern languages, give grudgingly for subjects that can be construed as falling under the head of religious education. If religion is to receive due homage, it must be invested with proper dignity. Students are quick to detect differences, real or artificial, and they know as well as the officers of administration the attitude of the public mind. Stock the shelves with books and periodicals representative of current thought, require that the instructors be men not only of godly mind but of scholarly training, judge the department by results, raise the courses to the standard grade of excellence, put off the apologetic air, and assure fair play, and there will be a gradual cessation of talk on the decline of religious interest. So long as scholarship produces only the truth, piety need fear no violence. Peril is not from criticism,

[1] For convenience in conference the work of the Department of Universities and Colleges was printed in RELIGIOUS EDUCATION for February, 1907. It consisted of a report, by a committee of six, on Religious and Moral Education in the Universities and Colleges, for the preparation of which information was solicited from 402 universities, colleges and technical schools, or seventy-one per cent of the number listed by the Commissioner of Education. The report actually represents 141 institutions, or twenty-three per cent of the total number. The statement is fairly representative, forty states and three provinces, (Canada) being included.

but from indifference and from contempt born of weakness. Equal chance will produce equal results.

2. The schools almost uniformly express an interest in religious education. This is true not only of the denominational colleges but of state institutions as well. Hampered as they are by the present state of public opinion, state universities have been misunderstood as being hostile to religious interests. This is not the case. The instructors are, very many of them, actively interested in religious work and are members of our several churches; the students are from the same homes and have grown up under the same conditions as other students; and student organizations and other religious interests are zealously cared for and promoted. Limitations arise not from the schools themselves, but from the will of the people whose they are.

3. There are indications of a coming change in regard to education. Professedly church schools, founded and built under church auspices, are beginning to assume the part of non-sectarian schools. Either denominational schools are losing popularity or people are coming to regard education as a civil, rather than a religious form of activity. Already the field of secular education is much occupied; in cutting loose from church ties it will be well for these schools, in changing their policy, to make sure of resources and friends.

4. Educational institutions could easily give more serious attention to the collecting of religious statistics. For a church college to proclaim its indifference to denominational preferences of its students, and for a state institution to express its unwillingness to meddle in private affairs, are equally unjustified. It is not a matter of compulsion. In the final analysis the student is always a free moral agent and needs no champion of his personal liberty. As matters stand in most of our universities and colleges, the way is blocked for anything like definite religious work. Even special seasons of excessive activity cannot accomplish the results of steady, quiet, business-like, everyday effort. Pastors, teachers, students, societies, and other friends are anxious to render service if they can only secure information. The student who thus gives away the awful secret of his church affiliation, is not placing himself at the mercy of an inquisition, but in the hands of friends who would help him. To name one's church ought not to be a more serious matter than telling one's age or political preference. Students must be approached intelligently as well as with enthusiasm, and the first step is the securing of data.

5. We must bear in mind that religion is not merely a matter of sentiment but of business. Every year scores of youths go up to our

universities and colleges with more or less aversion to things religious. These young people must be brought to the right view-point. They must learn that it is as lamentable to be ignorant of Isaiah as of Shakespeare, or of the Psalms as of Omar Khayyam. They must learn that ignorance must be as modest in the treatment of religious as of scientific problems. They must come to know that society justly expects them to contribute to the public welfare through the activities of the Church as through those of the State. As things are, too many enter college with a child's ideas of art, science, and religion, and after four years of discipline leave college with a man's ideas of science and art, but with a child's idea of religion. Unsymmetrical education is hazardous, detrimental. Its peril is that very lack of symmetry, which warps the vision, distorts the judgment, and so far disqualifies the candidate. Religious education is now universally accorded a place in our discipline; it is not a luxury but a necessity; it is not a question of sentiment but a matter of business, and should be allowed to stand in its proper niche and over its own title.

6. The question of religious exercises is complicated. Instead of being ideal institutions where a strict classification is maintained in regard to age, advancement, and maturity, all ages and mental conditions are comprised in one stupendous whole from preparatory to post-graduate. There are no lines of demarcation; nearly every class is more or less heterogeneous. Too often, too, the matter of chapel service is regarded as a "stint" to be worked off. Two plans are now in operation — daily prayers and occasional (e. g. weekly) convocation. Legislated piety is of doubtful efficiency. In the Middle Ages the armies drove the crowds into the stream while the clergy performed the ritual, but to-day all are agreed as to the result. Compulsory attendance on divine worship is not the highest type of service. Students who have attained to years of maturity are not in need of enforced chapel services, especially if they are able to enroll in the university or senior colleges; on the other hand, youngsters just away from the restraining influences of home, enjoying their first experience of semi-independence, are not competent to manage the entire matter from the start — they need to have the religious habit inculcated in them.

A further difficulty, if not injustice, is to require students living some distance from the chapel to break up a valuable study period, thus losing a quarter of a day of precious time, as is the case if they have no lectures in contiguous periods. Occasional assembling together of the academic body is invaluable, enhancing the esprit de corps. Drawing the line sharply between college and academy, compulsory services do not best befit the college and university. The problem is not one of required

attendance, but of making the service worth attending. Rule out announcements, parading the faculty on the platform, speeches from chance strangers within the gates; arrange a brief, homogeneous, dignified, religious service whose beauty, propriety, and interest appeal to intelligence, and the question is far more nearly solved than by any parental, lock-step, monitorial scheme devisable. Busy men will find time to listen to a sermon provided it is brief, devotional, suggestive, and neither exhaustive nor exhausting. Phillips Brooks could fill Trinity Church every Sunday. Every feature in the service, from voluntary to recessional, lifted the auditor up, step by step, and made him a worshipper, whether he would or not. Not one college in a hundred gives to the chapel this careful supervision. Students are human and have human virtues as well as human failings. For the right service they will not begrudge a few minutes each day, and if all do not attend every day, those who are there will be there for a serious purpose and the chapel period will cease to be one of incarceration. The weekly convocation for public consideration of larger university topics, or for addresses on current themes by representative men, is not here germane.

7. In college, as in state, that is the best government that governs least. The problem arises from the heterogeneous character of our educational institutions, as mentioned above. The ideal plan is to make the matter one of results. Successful college work requires the exercise of all the student's energies. Dissipation in any form lessens chances of success. Let the student feel that as he sows so must he reap, and let him reap a few empty harvests and he and his fellows will come to have a due sense of respect for the day of judgment. We are too apt to make light of failure: old graduates returning are too fond of rehearsing their tales of devilment. Take the student early, impress upon him the lesson of personal responsibility, let him learn the ignominy of failure, and if he insists on being an intellectual vagrant, dismiss him from the college. Let students understand that they are subject to the same legal code while in college as when out. Impress upon them the lessons of obedience and respect for authority — for mob violence is as reprehensible among students as among laborers — and the case of student government will have gained a start. Rule by do's rather than by don'ts. Students are young and full of life. They must be doing something, utilizing their superabounding vitality. Instead of prohibiting wrong practices insist upon their doing something worth the while.

8. Student activities are an invaluable feature in academic life. Men live not by isolated examples but by organization. The vicious, aware of this, govern themselves accordingly. Were the righteous as

well able to come to an understanding and to act in harmony, justice would meet with fewer defeats. The common peril of all organization faces student life — a peril born of human selfishness, that spares neither knight nor bishop. Student organizations, whether fraternity, league or association, easily stray from their original purpose and become mere tools in the hands of unprincipled schemers. Our colleges need an evangelism of clean, fair, manly and womanly living; character that scorns a mean or trivial thing; men and women who, instead of crying "kill him" on the football field, will call instead for "fair play"; men and women who will swear to their own hurt and change not.

9. Too often faculty bickerings and cliques are all too evident, and none see more quickly or exactly than students. Great is scholarship, but scholarship is not all. Speak of the scholarship of Joseph LeConte and all will assent; speak of him as a man, and every son of California will doff his hat in reverence. Thousands of men in Harvard have studied art. They were not interested in art, but they had a longing to feel the magic presence of Charles Eliot Norton. Just so a host of names, as Sill, Bascom, March, Mann, who though they were dead would still speak.

Moral culture and discipline begin with the faculty. Shame blushes in the presence of virtue. Professional uprightness, squareness, and fairness, as a daily condiment, cannot fail of a wholesome, quickening effect on college life.

THE SUPPLY OF EDUCATED MEN FOR THE MINISTRY

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This paper will limit itself, as seems appropriate in addressing the Religious Education Association, to the question of the supply of educated men for the ministry, and, indeed, as is perhaps less appropriate, mainly to that of men prepared for the ministry by both a college and seminary course.

I have brought together the statistics of attendance at fifty-eight of the leading theological schools of the United States, covering approximately a period of a quarter-century. In this list are included all those schools which are intended especially for college graduates, except a few of the smaller or younger ones, whose statistics I have been unable as yet to obtain. From it I have intended to exclude all schools of a lower grade than this, and the foreign departments of such schools as maintain such departments of a lower grade than I have indicated. I have not undertaken to exclude from the statistics the non-college graduates studying in schools whose work is intended for college graduates, even though, in a few of the schools included in this list, the college graduates are not more than one-third of the whole number.

Inasmuch as most theological schools are distinctly denominational in the sense that each draws almost exclusively from one denomination, and inasmuch as the facts respecting different denominations are very different, it has seemed best to present the statistics by groups, despite the fact that some schools are difficult to classify on this basis. To meet the difficulty, I have included certain schools in two groups, though, of course, not duplicating their figures in the totals.

It will be seen that all these schools taken together had, in 1881, 2150 students; that in the next nine years they gained in round numbers 1000 students; in the next five years 850 students, reaching their maximum in 1894–95; that in the twelve years since that period they have lost 700 students. It is further worthy of notice that we are now apparently about at a standstill, neither gaining markedly nor losing.

It is beyond my power to state what were the causes that produced either the large gain of 1850 in fourteen years, 86 per cent of the number at the beginning of the period, or the marked diminution in numbers in the last twelve years. It is evident, however, that it is time to inquire into these causes and to consider what can be done to remedy the situation.

As bearing upon this latter question, I venture to call attention to a fact or two, and to express one or two impressions.

Statistics obtained from the colleges of the country, though too incomplete to be worth printing, indicate strongly that the men entering the seminaries come to-day in very large proportion from the smaller country colleges. Evidence, likewise too incomplete to tabulate, yet fairly decisive in its character, tends to show that the large majority of men who enter the theological school after a college course decide to do so before entering college, and that a considerable part of those who enter college intending to enter the ministry abandon that purpose while in college.

A third fact of possible significance is the rapid growth of theological schools in which theological work is begun not after a college course, but as a part of it. I may mention two examples of this type of school: Drake University at Des Moines, Iowa, and Baylor University at Waco, Texas.

The facts seem to convey several suggestions.

1. It is easier to lead young men to decide to enter the ministry before they enter college than while they are in college. If successful efforts are to be made to increase the supply of men for the ministry, it is possible, not to say probable, that they must be made in the home, and in the church, and in the academy, rather than in the college. The problem belongs to the mother and father and pastor more, perhaps, than to the college officer.

2. Respecting the college student, the pressing problem is not so much to induce him to decide for the ministry as to prevent his abandonment of a purpose already formed. I do not doubt that some men who enter college intending to enter the ministry do wisely to change their purpose. But, presumably, this is not true in the majority of cases.

3. This tendency of the college student to give up while in college the purpose to enter the ministry which he had when he entered, together with the growth of what we may call the theological college, raises the question whether it may be possible and advisable to devise some plan by which professional study for the ministry may begin at an earlier point than it now does in our schools of the highest grade. It would not necessarily follow that the whole course should be shortened thereby. This is surely not a time in which to take any step which would tend to diminish the number of men entering the ministry with a full and adequate preparation, or to shorten the course of the average student. But if to the number of those who now enter the ministry with college and seminary training, it were possible to add a group of men who take up

its work after a college course which has been in part theological and in part non-theological, or by beginning professional study earlier, to hold for the ministry some of the men who now give up their purpose to enter it in the course of the four years of unprofessional work in college, this would seem to be clear gain.

STATISTICS OF ATTENDANCE AT GRADUATE THEOLOGICAL SCHOOLS IN THE UNITED STATES

	1880–1	1889–90	1894–5	1895–05	1905–6	1906–7
11 Presbyterian schools [1]	545	783	1073	805	778	747
3 Reformed Pres. and United Pres. [2]	88	109	132	105	95	117
8 Lutheran [3]	167	223	336	283	260	266
8 Cong. and United Brethren [4]	323	526	545	407	366	365
7 Baptist and Free Baptist [5]	369	534	744	714	687	680
4 Methodist [6]	297	459	483	550	635	602
6 Episcopal [7]	191	234	291	262	243	251
3 Universalist [8]	31	68	97	46	35	38
2 Unitarian and Undenominational [9]	43	71	92	51	61	57
6 Reformed [10]	96	135	204	158	150	144
4 Schools having an interdenominational constituency [11]	295	443	454	468	416	400
Total (excluding duplicates)	2150	3142	4004	3381	3310	3267

[1] Princeton, Auburn, Western, Lane, Union (N. Y.), Theol. Sem. of Ky., McCormick, San Francisco Theol. Sem., Union Theol. Sem. of Va., Cumberland Univ., Pres. Theol. Sem. (Omaha).

[2] Xenia Theol. Sem., Ref. Pres. Theol. Sem. (Allegheny), Allegheny Theol. Sem. (U. P.)

[3] Theol. Sem. of United Synod, Evang. Luth. Sem., Susquehanna Sch. of Theol., Lutheran Theol. Sem., Theol. Sem. of Evang. Luth., Luth. Theol. Sem. (Gettysburg, Pa.), Wittenberg Theol. Sem., Evan. Luth. Theol. Sem. (Wawatosa, Wis.)

[4] Andover, Bangor, Chicago, Hartford, Oberlin, Pacific, Union Biblical Sem. (Dayton, O.), Yale.

[5] Colgate Theol. Sem., Crozer Theol. Sem., Univ. of Chicago, Newton Theol. Inst., Rochester Theol. Sem., Southern Baptist Theol. Sem., Cobb Divinity School.

[6] Boston Univ. School of Theol., Drew Theol. Sem., Garrett Biblical Inst., Vanderbilt Univ.

[7] Berkeley (Conn) Div. Sch., Gen. Theol. Sem. (N. Y), Seabury Div. Sch., Western Theol. Sem. Theol. Sem. (Cambridge), Nashota House.

[8] St. Lawrence Univ., Ryder Div. Sch., Tufts College.

[9] Meadville Theol. Sem., Harvard Divinity School.

[10] Theol. Sem. of Ref. Church (Lancaster, Pa.), Theol. Sem. of Ref. Church in America (New Brunswick, N. J.), Heidelberg Theol. Sem., Western Theol. Sem. (Holland, Mich.), Ursimus Sch. of Theol., Mission House (Franklin, Wis.).

[11] Union (N. Y.), Yale, Harvard, University of Chicago.

A PRESSING NEED OF THEOLOGICAL EDUCATION, AND HOW TO MEET IT

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The need is that of a more definite agreement as to method among those teachers of systematic theology who feel the pressure upon their own department of the modern scientific world-view which has so largely transformed the method of the other theological disciplines. The remedy is the creation of some organ of common understanding and discussion through which the existing agreement may be revealed, the causes and the extent of the remaining differences be made apparent, and so the way opened for that practical co-operation without which progress on a large scale is impossible. The purpose of this paper is to explain in some detail the nature of this need, to give reasons for the writer's belief that the time is ripe for some concerted effort to meet it, and to indicate the direction which such an attempt may properly take.

It is not necessary to point out in detail the distance which separates the modern view of the world from that of two generations ago. It is enough to say that it involves the substitution for the deductive and *a priori* methods of the older philosophy of a science which bases its hypotheses upon an induction of all available facts and which sees in the world, instead of a product instantly created and complete and perfect from the first, the scene of a ceaseless development from less to more complex forms of life. It is the aim of science to study and to formulate the laws of this world process, and our modern world-view is the unfinished picture which is the result of this attempt, so far as it has yet been carried.

Nor is it necessary for me to remind you of the extent to which the methods of modern theological study have been affected by the scientific process thus briefly described. It is scarcely too much to say that in all departments of the seminary but one, modern scientific methods are accepted as a matter of course. Exegesis is studied as a branch of universal literature. The history of Israel, the life and deeds of the founder of Christianity and His disciples, and the origin and development of the Christian church are studied by the same methods which have yielded such fruitful results when applied to secular history. In the historical class room, the history of doctrine is treated as one branch in the history of human opinion, and symbolics as the record of the

present convictions and laws of groups of living men. So our teachers of practical theology are directing their studies to the results of modern sociological research and are using for their preparation for practical work those scientific principles which the systematic study of poverty, disease, and crime have made ready to their hand.

But there is one department of theological study whose method has thus far remained largely unaffected by the changes which have been transforming the other disciplines. If we are to judge by the existing practice in our seminaries, systematic theology alone holds aloof from the current which is elsewhere everywhere setting with irresistible force. With a few notable exceptions, the text-books employed in this department date in spirit, if not in years, from a period which antedates the modern scientific movement, and, even when its presence is recognized and its results allowed to affect the treatment, it is rather by way of modification of points of detail here and there than by any change in structural principles. Among the embarrassments which confront the teacher of systematic theology, none is greater than the lack of available tools. The reference literature which exists in such abundance in other branches is here but meagerly represented. The result is reflected in the ineffectiveness of classroom work, in confusion and lack of certainty as to fundamental principles on the part of recent graduates, and in an avoidance on the part of the ministry in general of those doctrinal themes which used to form the staple of the most virile and effective preaching. It is the situation thus briefly outlined which creates the problem to the discussion of which this paper is devoted.

Into the causes which have produced the present condition of things it is not my purpose here to go. They are entirely natural, growing out of circumstances which could not be avoided and in themselves necessary and legitimate. Fundamental religious conviction, reverence for an ancient and glorious past, the persistence of established habits, the inherent difficulty of the subject-matter — all have had their part to play in bringing about the present complex situation. Our interest is, however, concerned not with the past, but with the present and the future; not with diagnosis, but with remedy. We wish to know whether the causes which have operated hitherto are likely to prove permanently controlling, and if not, what can be done to modify their influence and arrest their consequences.

There are two classes of persons who are likely to adopt the former alternative. On the one hand, there are those who regard the present scientific movement with distrust and suspicion, as an enemy of Christianity, if not of religion itself. On the other hand, there are those who

accept it as a finality, seeing in it a sufficient substitute for the older theological interest which used so largely to engross the energies of thinking men. We may call the former the dogmatic, the latter the agnostic point of view. Each has its active representatives to-day. Each contributes in its own way, though from different motives, to that separation between the scientific and the more distinctly theological interest of which I have been speaking. Neither will be likely to feel much interest in the proposal which it is the object of this paper to make.

There are, however, if I mistake not, not a few teachers of systematic theology who refuse to accept either horn of this dilemma. They recognize in the modern scientific spirit a far-reaching change of momentous practical importance, and are persuaded that any study which hopes successfully to hold itself in the modern world must loyally accept and rigorously follow the methods whose pursuit has led to success along every other line of human research. But they are equally persuaded that the great questions with which the deepest interest of man is concerned cannot be solved by purely empirical methods; that in and through the world of sense and change, of progress and of decay, permanent principles reveal themselves, of eternal validity, in recognition of and union with which alone the spirit of man can find peace. In the quest of this eternal divine element, this permanent manifesting itself in and through the transient, they feel themselves at one with their brethren of the older dogmatic school, and they welcome modern science all along the line because they believe that they see in its methods an apparatus which will help them to success in their quest.

I have on my table a number of papers by teachers of theology in different parts of the country, dealing in one form or another with the fundamental questions which underlie systematic theology. In spite of all difference of treatment, these papers reveal a surprising agreement in spirit and in point of view. They show a growing conviction of the importance of the great questions with which systematic theology has ever concerned itself, and attempt in one form or another to apply the methods of modern science to their fruitful solution. Different forms of denominational connection, different types of intellectual training, are represented among their authors, but there is a unity of spirit and purpose which is at once surprising and encouraging.

The difficulty is that each of these men has hitherto been working in comparative isolation; he has approached the problem from the point of view of his own individual interest or need. There has been hitherto, so far as I know, no serious attempt on the part of these men to enter into relations one with another for mutual understanding and

sympathy, for mutual helpfulness and criticism. What is needed is a closer co-operation, in order to secure more effective service. Long ago the other sciences abandoned their former individualism, and are organizing their forces for systematic research in every branch of human knowledge. If theology is to regain its place in the public confidence and esteem, it can only be by employing similar methods for like ends.

I believe that the time has come when such an organization of the workers in this particular department can be profitably undertaken. Two things are needed for effective co-operation in intellectual work: first, a general agreement in principles, methods, and aims; and, secondly, such difference in detail as shall lead to fruitful criticism and mutual testing. Both these conditions, I believe, are present in systematic theology to-day.

And, first, of the agreements. It would be rash indeed in the scope of a brief paper to try to indicate the nature and extent of agreement among modern teachers of systematic theology. There is probably no one living who knows with certainty just how great that agreement is. Indeed, it is the very purpose of such an organization as is proposed, to make certain that which was hitherto only matter of surmise and conjecture. But there are certain important lines which it is possible to indicate, along which there has developed a growing agreement among serious students of this particular department, and it may help to make my meaning more definite if I try to indicate these in a single word.

In the first place, then, I think it may safely be said that modern students of systematic theology are agreed in the acceptance of canons of literary and historical criticism as valid criteria of proof within the realms affected by those disciplines. We no longer believe that dogmatic considerations justify us in discarding the methods or overruling the results of exegetical or historical science. We see in doctrine, as in other human opinion, a development conditioned upon the general laws of thought to be understood and explained in large part by its historical environment and antecedents, and only to be finally understood and judged in the light of the entire process of which it is a part. The notion of an unchanging dogma given once and for all, whether in Bible or in church, and as such removed from the laws of change which govern human thought everywhere else — this conception the modern student of theology no longer holds.

But, while accepting the historical method as valid within its own sphere, the modern systematic theologian is equally clear that there are realms of human experience and ranges of human value which cannot be accurately described or exhaustively stated, still less adequately

measured, in genetic terms. Theology may be scientific, indeed, but it is philosophy, not science. Like philosophy, it concerns itself with the ultimate and the final. The abiding realities, the permanent values, the interests which endure from age to age and which unite in sympathy and faith men of differing social and intellectual environment — these form the subject-matter of Christian theology. And the theologian's chief interest in the process which he studies and in the literature which he interprets is for the light which it sheds upon those essential constituents of human faith which verify themselves from age to age in the religious experience of the race.

With the mention of values I have touched upon a third point of agreement among modern students of systematic theology. When we ask ourselves wherein this permanent and abiding element is to be found; when we ask ourselves how we shall define this reality, of which we are in search, this divine, which is the object of religion, we find ourselves turning from the disinterested judgments of science, from that ceaseless law of cause and effect which reduces all occurrence to one dead level of uniform value, to that inner world of interest and activity, of faith and passion, in which the deepest life of the soul is lived. Here in the realm of the spirit which judges and weighs, which measures and values, which praises and blames, which loves and hates, which worships and adores, which thrills with reverence and glows with admiration — here we find the sphere in which the eternal makes itself known and the divine is revealed. However this inner world of values may relate itself to the outward world of facts, by whatever mental process the synthesis may be made which shall yield us the unity for which we long, it is from the value side of life that we must begin if we are to enter into the meaning of religion and to find permanent rest for the soul. This, too, I take it, is a conviction which has made for itself a firm place in the systematic theology of the present.

But, on the basis of these fundamental agreements, we find differences no less significant. Those who accept the historical method as valid for the determination of the nature and norms of historic Christianity are not yet agreed as to the extent of the facts which should prove the basis for their induction. In defining essential Christianity is it sufficient to consider the Christian religion alone, or must we extend our survey to take in all the religions of the world? This is the question now in debate in Germany between the older Ritschlians and the members of the newer school, who make the history of religion their catchword. And again, with Christianity itself, how wide shall we make the basis of our induction? Shall the historic Jesus be our norm? Shall

we stop with the apostolic interpretation of His person, or must we take into our survey the whole of the later development of Christianity? And, if the latter, what value shall we assign to the different types of historic Christianity, and how, in particular, shall we resolve the vexed questions? What is the nature of Protestantism as a distinct type of the religious life? Does it represent the final stage in the evolution of Christianity, as Harnack holds, or is it an outworn form, as Troeltsch and Sabatier maintain, destined to be superseded by a better — nay, already in many places largely so superseded? These are examples of the questions now under debate among men who agree in their general acceptance of a historical method.

Nor are the philosophical differences less important. Granting, as I suppose we should most of us be inclined to do, the legitimacy of the metaphysical as distinct from the merely scientific interest, what exactly is its nature and scope? Taking the term in the wider sense universally current before Ritschl to include all forms of conceiving the ultimate reality, whether materialistic, pantheistic, or idealistic in the narrower sense, what is the relation of the different elements which enter into our concept of the real? Does our faith in the supremacy of the spiritual involve necessarily a thoroughgoing monism, or may there remain in the Christian view of the world, as Professor James and his friends contend, an irreducible minimum of the irrational, never perfectly to be brought under law or control? What is the place and function of the individual in his relation to the universal? Here we find a wide range of questions, upon which thinkers who are in general sympathy may and do differ.

Nor, when we pass into the realm of theology in the narrower sense and confine our attention to the consideration of those spiritual values of which I have spoken, do we find lack of material for difference. There are some who would be content to abandon to other determinations all forms of human value but the ethical, and who find in conscience alone the one sure witness of the invisible God. There are others to whom this restriction seems too narrow, to whom the world of the affections, the sense of beauty, the intellectual craving for unity, represent demands as insatiable and as legitimate as that of the moral life itself; demands as rightfully to be considered in any large estimate of the evidence from which our view of the nature of God is to be derived, and by which our faith in such a God must permanently be supported.

Such, in a word, are some of the agreements which unite modern students of theology, and such some of the subjects on which they are still divided in opinion. Surely, it needs only a statement of the situation

to make it clear how important it is that some organization should be effected among all who are conscious of the agreement for more effective work in the resolution of the points on which they still feel themselves divided.

It was my privilege recently to attend the meetings of the American Academy of Science and its affiliated societies at Columbia University. At this great gathering of many thousand men of science almost every department of human research and interest was represented by its appropriate group. But theology was represented only by the Society of Biblical Exegesis, the papers of which were devoted almost without exception to the consideration of detailed points of linguistic or literary criticism, of only indirect bearing upon the larger problems of theology. Yet that very association was itself the most eloquent witness to the growing interest not simply of theologians, but of thoughtful men in general, to the questions with which theology deals. Of the papers presented at the session of the Philosophical Association not less than half were concerned with subjects bearing more or less directly upon the great interests with which, as theologians, we are concerned. Surely, the time has come when we as theologians should do our part, not merely as individuals, but collectively, in the solution of the great problems upon which the successful prosecution of our science depends.

Similar evidence of a revived interest in systematic theology comes to us from across the sea. On my table lies a recent number of the German Zeitschrift für Theologie und Kirche. Its first page announces a proposed reorganization, as a result of which the journal, with an enlarged editorial board, including some of the best-known names in German scholarship, is to devote itself exclusively to a discussion of the fundamental problems in systematic theology. Has not the time come when our American theology should have some organ in which similar questions should receive no less full and adequate discussion?

It would carry us too far to discuss in detail the methods by which such an organization could be initiated and such an organ created. That could best be left for private discussion by those upon whom the responsibility would more directly fall. It will be enough if I have succeeded in defining the need and voicing the opportunity. May I conclude by naming certain of the results which might be expected to follow from such an organization, if wisely managed? First, a closer personal acquaintance among all those who are interested in this particular branch of study, a circle which includes not only professed theologians, but also many philosophers and men of science whose ultimate interest is theological and religious. Secondly, a clearer definition of the prob-

lems now awaiting solution, and a more systematic and concerted effort to solve them. Thirdly, the improvement of classroom instruction through the creation of the necessary helps according to a systematic plan; and, fourthly, such clearness in the definition of the great objects of religious faith as to make possible more effective preaching and more intelligent hearing by the ministers and the people at large.

It is, indeed, this last result which is my excuse for intruding so technical a subject upon the meeting of this association. Protestant theology began as an effort to minister to practical needs of the laity, and Protestant theology can hope to regain its exalted place among the sciences only as it keeps the vision of its object so clear that it can continue successfully to perform the same function. The most marvelous result of the great extension of science in our day has been a corresponding increase in the effectiveness of life. We may expect that a similar improvement in theological method will be followed by a practical advantage no less signal.

THE EDUCATION OF RELIGIOUS PERSONALITY

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The point I want to make in this address is that religious truth requires the medium of personality. I can learn of the facts of history or economics or biology from books, from verbal or written communications; but religious influence is the contact of life with life, of spirit with spirit. Like the potential force of the sunlight that is in all the air around us and which waits for the burning lens to gather the rays and kindle a flame, so religious truth lies helpless until some personal enthusiasm comes to concentrate it and transmit it as power upon life.

Said Phillips Brooks, whose inspiring personality made me determine to be a minister of religion, and whose characteristic message I am repeating: "We often hear the cry, 'Principles, not men.' But to send out principles without men is to send an army of ghosts abroad, who would make all virtue and manliness as shadowy as themselves. It is principle brought to bear through the medium of manhood that draws and inspires." Let us realize that spiritual vitality is not a matter of spontaneous combustion. It is kindled by a spark from the burning heart of another. Feeling acts on feeling and mind on mind. Courage passes from strong to weak. Enthusiasm springs from eye to eye. We cannot explain just how these influences work. We cannot locate the wires of this invisible telegraphy, but of the fact of such communication and transmission there is not the slightest doubt. All the victorious religious faiths have had a personal origin. Christianity is not a matter of ecclesiastical politics or stately rituals or dogmatic creeds, it is just the self-perpetuating power of an example. Christianity is not a system of doctrines, it is the testimony of a life.

Let us not mistake religious machinery for religious power. The mere existence of sacred institutions, rites, and observances does not constitute religion. "Behold the appearance of wheels!" cried the prophet. But let us never forget that the source of power is "the spirit of the living creature that is in the wheels." Organization waits on inspiration. God's way to men is through men. Let us lay down our tracks of progress, let us wisely devise the mechanism through which our thought and hope may speed; but let us remember that the usefulness of our institutions finally depends upon the amount of personal

intelligence and devotion, pluck and patience, that goes into their operations.

I observe that the efficiency of a religious teacher cannot be safely predicted because of his scholarship or academic training or piety alone. These things are good; but, after all, the charm of body or mind or spirit that counts, the self-forgetting ardor that touches the heart, the ideals that inspire, are matters of individual temperament. The effective teacher, whether secular or religious, is not only a man who has that in him which will do people good if they take it from him; he is such a man that they can and will take it from him. The true prophet is he who, standing between the truth and the needs of men, transmits each to each, through the refining fire of his own personality.

Needless to say that the education of this mysterious quality of personality proceeds along very subtle lines. To analyze it is like trying to trace the edge of a wreath of mist, or like trying to separate tint from tint in the sunset sky. I can but hint at certain general methods of development which can be tested only in individual experience.

Religious personality demands first of all a conviction of reality. The effective religious teacher must deal with the things that are unseen and eternal as with matters of real experience. He must establish close communication with the permanent sources of power. He cannot be simply a looker-on at divine manifestations, watching them pass in parade before him. He must be himself in the marching line, obedient to the divine command. He needs the Psalmist's confidence in the immediate and omnipresent God. "If I ascend into heaven, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me."

The peril of the religious teacher is that he shall get entangled in the machinery of religion; that he shall turn aside from the way of the personal and direct approach of the individual soul to its Creator, and get lost in the mazes of theological controversies, ecclesiastical forms, or conventional observances. It happens that I live in a university town and in constant contact with alert, open-minded young men. What demand do such earnest young Americans make upon a minister of religion? It makes no difference to them what badge or title a minister wears or what communion he represents. What they want is that he shall ring true. They demand clear sincerity of thought and speech, an unobscured vision of truth, a virile leadership in the ways of duty and public serviceableness. What they want is to be set face to face with

the truth that can be verified in experience, a truth that works in every-day life. The first dynamic of religious personality is the sense of divine reality.

Second, religious personality requires the historic sense. It must be one law which the effective religious teacher discerns, binding the past with the present in the unfolding of an infinite design. It will not do to mistake restlessness for progress, or revolution for reform, or the removal of our neighbor's landmarks for the enlargement of our own territory. The man who reaches for something before must hold securely to something behind. He must use, in creating a better future, the mighty impulse of the toiling generations behind him. Amid diversities of gift and operation the man of effective personality must discern the one spirit. Under the noise of debate his ear must detect the music of the universal religious consciousness. He must dare to believe that in the long run the unity of the spirit will bring together men now separated by the pride of dogma and the distractions of dispute. He must realize Theodore Parker's maxim, "Live upon the Past, in the Present, for the Future." Any form of faith that denies its ancestry is not likely to afflict the world with a posterity.

Third, religious personality can be educated only in and through liberty. By no law or constraint can a soul develop vitality. Imitation is simply limitation. Coercion only enfeebles individuality. Dictation produces a religious belief which is merely a quotation. Apologetics no longer convince. Freedom has its obvious perils; but the world has set up certain standards of intellectual sincerity which imply a spirit of fearless investigation, a spirit, expectant, unfettered, and tireless. Unless religious teachers rise to that standard and practise that freedom of thought and speech, they cannot command or retain the respect of their fellow-citizens. They must use that liberty which is their birthright as the sons of God.

The sense of reality, the consciousness of unity and continuity, the use of liberty — I name these as the general principles upon which must proceed the development of the religious personality which is the only complete proof of spiritual verities. The one thing that makes men believe in religion is the sight and knowledge of a human life manifestly sustained of God.

I pass now to a brief consideration of some of the more specific ways by which we can forge and temper this weapon of personality by which the moral battles of our day are to be fought. The first thing to say is that personality is developed by *action*. Spiritual vitality, like physical health, depends largely upon exercise. Not by brooding, not by closet

study, not by private argument, but by use are spiritual gifts increased. To win the promised blessing, a man must be not a forgetful hearer, but a doer of the word. He needs acquaintance with human joys, and sorrows, and perplexities, and pains; he needs to set his untrained capacity for sympathy in the positions where he must speak and act, or own himself a coward; he needs to feed his nascent enthusiasm for righteousness until it grows into the persistent passion of service; he needs to pour himself unreservedly into the lives of others. Love grows in only one way — by loving. It increases as it spends itself. The multiplying of the objects of your affection as your children grow around you does not diminish the proportion of your love for each, for your whole power of loving enlarges. There is the significant distinction between material and spiritual gifts. Material good is lost by giving. You give a man your coat, and you have one coat less. But you give a new idea or a new hope, and, while he gains something, you lose nothing. On the contrary, your own thought or hope is strengthened by the giving. By healthy, generous action are spiritual gifts increased.

Next I mention, as an incentive to effective personality, *moderation.* That may strike you as a strange stimulant; but is not heat greatest when under restraint? The passion that is under control is the most genuine. I profoundly distrust the sensational religion which relaxes moral fiber and weakens mental vigor. I know that mere sensibility is not a test of vitality. Too often a quick excitability indicates a shallowness of soul. The flower may be beautiful; but it has no root, and soon withers. Sudden enthusiasms are apt to produce equally sudden reactions. Against the danger of extravagance set the better ally, self-control. It will confine the flame of ardor within just limits, and increase its power by concentration.

An effective religious personality needs, next, the sense of *proportion.* Every minister has opportunity to do twenty times as much as he is able to do well. The important thing is to know which twentieth to do. He must not squander the energies that should be devoted to a few things needful on a variety of things less needful. He must hold force in reserve. He must fortify his soul against needless regrets and profitless foreboding. He must not let the mistakes of one day spoil the work of the next day. His life is inevitably full of certain keen discouragements. The resources are often meager, and the achievement far below his ambition or desire. He must not fail, however, in what Stevenson called "our great task of happiness." A religious teacher works under high nervous tension, and he needs to know how to play and to enjoy simple and natural recreation. He must put worry aside and live cheerfully

and serenely, if he would make his personality the medium of a gospel of cheer.

Again, certain clear and definite *convictions* are essential to religious personality. An effective religious teacher must be an expert and a specialist in the things that relate to God, to duty, and to the eternal life. Our dependence in these days is too often on a spectacular or secularized religious teaching. Practical preaching is praised and doctrinal preaching decried. I know very well that theology is not religion, and that learning is not the measure of spiritual vitality. I know that theology must have an increasingly broad and inclusive definition. It must include the study of social ethics and civic reform as well as the study of opinions. It must include the literature of devotion, of poetic and artistic expression, as well as the literature of dogmatics. But theology thus broadly defined is the religious teacher's specialty. His office is the maintenance and transmission of inspiring convictions and spiritual life. No mistake could be greater than to suppose that theological proficiency means dull preachers. As one of the honored officers of this association has pointed out: "The simple fact is that the great preachers of the Christian Church have been its great theologians. Augustine, Anselm, Bernard, Luther, Calvin, Schleiermacher, Chalmers, Newman, Channing — these men at the same time revived the preaching of the Church and remolded its theology. The one function did not exclude the other. On the contrary, ample learning permitted simplicity of speech. It is so with every preacher. He may sentimentalize or entertain or discuss as he will; but, unless he has a background of solid knowledge, he will not for any length of time mislead a community into the belief that he has a right to stand before them as the interpreter of the ways of a living God. 'Behold,' says many a minister, like the fishermen of Galilee, 'we have toiled all night and taken nothing.' And then the answer comes, 'Launch out into the deep, and let down your nets for a draught.'"

One other aid to the development of religious personality I must mention. I mean a *consecration* to the highest embodiment of character of which we have knowledge. After all, the thing that really kindles enthusiasm is enthusiasm; the force that really touches character is high example. Attraction is more potent than command. "Come" wins obedience quicker than "Go." Mere duty often repels, but loving goodness compels. It is a great admiration, a vision of an embodied ideal, that turns effort into power. When you come into contact with an eager soul, your own soul reflects that eagerness. From one man, through many men, to all men, is the natural apostolic succession.

It is, then, in loyalty to the spirit of Jesus Christ that most men of the Christian tradition find the highest development of their own efficiency. I know that scholars of equal reverence and learning are not agreed about many problems concerning the nature and work of Jesus. I know that not every soul responds to that impulse. But no intelligent man can help observing that the love of Christ is still the most compelling dynamic of the religious life of multitudes of souls. As you know, I myself believe in the pure humanity of Jesus Christ. That belief, far from diminishing the authority of Jesus, vastly increases it in the experience of many who would be His faithful disciples. It brings more closely to them the summons and inspiration of His heroic life and death. If they follow in His steps, they can become in some real, though distant, way like Him. If they are filled with His spirit, they can live in His peace and work as He worked. The man who really takes to heart the story of the career of Jesus must burn with the desire to make the spirit of His life and teaching more real on earth to-day. If in his easy selfishness he remembers the brotherly love of Jesus, he will not be so much shamed out of his disregard of the rights of his fellow-men as drawn into the privilege of honoring and working for them. If in his idleness and aimlessness he catches something of the inspiration of the dauntless striving of Jesus toward the highest, forthwith his problem will become, not to see how little work he can do, and then escape to some pleasant self-indulgence, but how much work he can do for all good causes. If in his despondency and disappointment he catches something of the meaning of that triumphant failure on the cross of Calvary, he will go up to his own martyrdom in confidence and trust. If we but yield ourselves to the attraction of the highest faith and love, we shall find obligation turned into inclination. We shall do our duty, not because we ought to, but because we want to. We shall pass from the control of the outward law of constraint into the control of the inward law of liberty, and find in service our perfect freedom.

Action, moderation, proportion, conviction, consecration — I name these, then, as the instruments by which may be shaped the "Sword of the Spirit," which make a religious teacher a captain and a prophet. I began with a quotation from Phillips Brooks, and I close with another. In his baccalaureate sermon to my Harvard class, he said: "Before we can make people wise or happy, we must make them believe in us. . . . In every age we see cold, hard, unsympathetic wise men standing up aloof, like snowbanks on the hilltops, conscious of the locked-up fertility in them, and all the time wondering why their wisdom does not save the world. The snow must melt on the mountain and come down in the

spring torrents before its richness can enrich the valleys." The mere amount of a man's intellectual power or the truth of a man's doctrine is, then, no complete test of his usefulness. The scholar may find truth, but remain so wrapped up in contemplation of it as never to find the people to whom to impart it. The man of warm-hearted temperament may find the men, but have no vision to declare to them. It is the faith that "combines a truth with an affection" that has immortal power. That quality of soul makes a man a mediator. Ever what a man is must stand between what he knows and what he does. To furnish truth for men and men for truth is the noblest office of manhood.

THE PASTOR AS A TEACHER

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"Educational Materials which only Pastoral Experience can Discover and Use." This is the subject which really underlies the brief and simple caption of this paper, "The Pastor as a Teacher." The pastor is a teacher of religion, not primarily as a science or a history, but as an art and an experience. Both the science and the history of religion may serve him by enlightening and enriching his thought and giving it accuracy and scope. Indeed, if he would expound the sacred Scriptures accurately and adequately, he must know the work of scientific men, if he be not himself a scholar, and he ought to know the largest and latest results of inquiry into the religious history of mankind. All branches of the human race have some kind of religion. As Sabatier said, humanity is "incurably religious." To know thoroughly either the Hebrew or the Christian religion, one must know the religious nature of man in its various manifestations, from the most primitive fetish worship to the purest and most spiritual expression of religious ideas and emotions. Christianity is not an isolated phenomenon in the history of the world. It is not even unique, save in spiritual eminence; and it is bound by many interior ties to the religions of Egypt and Chaldea and Palestine, and Greece and Rome, and India and Japan.

The pastor may be religious without any knowledge of this wide and fertile field, but he cannot intelligently interpret religion to the understanding of his people.

But the pastor's main concern is with religion as an art and an experience. Religion is an art because it is the expression of perceptions and emotions of the moral sensibility, and this expression has an æsthetic quality. Religion has a natural and close relation with poetry and music and painting and sculpture and architecture. All these arts first developed in connection with religion. But religion is an art also because it is a spring of motive to action; in the case of the Christian religion, it is pre-eminently this. In terms of conduct it is righteousness. Righteous conduct is a fine art — the finest of arts. Paul called it beautiful conduct — *kallopoiown*; it is the perfect art, for it is the complete expression of ideas and emotions which belong to the highest realm of the beautiful. In the last analysis, the terms "the true," "the beautiful," and "the good" are synonymous. The pastor teaches

religion as an art because he teaches the principles of beautiful conduct.

Religion is also, and primarily, an experience. Men do not think their way into religion; they are religious, and think their way into the reasons and implications of religion. The thought-process or its result reacts on the religion, rationalizing and refining it, or, rarely, perhaps, by some curious inversion, coarsening and degrading it. Fundamentally, men *feel* the reality of God and the soul and their own dependence and obligation; and they *learn* through the response of the will to the impulse of feeling.

There is, undoubtedly, a distinction between religion and ethics; yet religion, as it develops, tends to produce ethics, and ethics without religion lacks the vital force which makes principles practical and productive of conduct. To teach religion, in the Christian sense, is to teach moral principles and to waken impulse toward right action. But conduct is never simply the result of intellectual perception; it is the expression of character, and character is molded by the dominant and enduring emotions, moods, and affinities. "Out of the heart are the issues of life." The experience of religion, as a vital, inward communion with God, makes it a spring of motives to God-likeness — that is, to godliness. It quickens thought, clarifies moral perception, and impels to action which is accordant with the will of God.

The pastor, then, seeks to produce in his people an experience of religion as interpreted by Jesus, because out of that experience come the virtues of good-will, justice, sympathy, compassion, helpfulness, purity — in a word, righteousness. He aims at the betterment of life. That involves increased enlightenment, more sensitive conscience, sounder judgment, stronger determination toward the good, and closer conformity to the principles which Jesus taught and illustrated.

Now, what, if any, materials having educational value may the pastor discover and use in his contact with his people — in his intimate acquaintance with their characteristics and conduct and the trials, sorrows, joys, triumphs, failures, and successes through which they pass?

This varied experience casts many searching lights on the theory by which he explains and justifies his faith in the realm of the understanding. Life is the supreme test of doctrine. Whatever in theology does not stand this test is discredited, or at least thrown in doubt. So true is this that often the pastor's intellectual experience is a process of modification and readjustment, forced upon him even more by life than by study. Many a student has gone from the seminary with an admirably ordered and articulated system of theology which, in a few years, is thrown into hopeless confusion by the shocks of actual life among men.

Few keep till late in life the theology with which they began, and those are scarcely to be envied or congratulated. Where there is life there is change, for growth is change. Where there is no change it is fair to assume that there life is wanting. Of course, such change in doctrine as experience compels appears in the teaching. The teaching becomes more reasonable, more practical, and more impressive. It gains in reality, for it comes out of a heart in close touch with life as well as in close communion with God, and it is from the heart in such relations that revelation comes not as a reminiscence of history, but as a contemporaneous word of God.

Next to the poets, the best theologians, with very few exceptions, are pastors of wide and profound experience; though, until very recently, they would hardly meet the requirements for a chair in systematic theology.

It is obvious that a broad and fertile field opens to us just at this point of the reaction of experience on the theory or philosophy of religion. But lack of time forbids us to traverse it now. One or two specific results of pastoral experience are so important that I address myself to the presentation of them during the remainder of my brief time.

A truth of first importance, which immediately serves the pastor in his personal life and also enriches his teaching material, is the truth of the invincibleness of the human soul when once it has grasped the reality of God, and of His good purpose toward His creatures. As power and skill in any sphere of human achievement must be won by persistent endeavor, so real faith in God must be won by the persistent venture of the soul out on the moral probabilities of the universe. To the declarations of Scripture and the testimonies of experience and the deep native impulse of the soul must be added "the will to believe"— the personal out-reach and grasp upon God. Then faith becomes at once an achievement and a power. It passes beyond belief of propositions and becomes trust in a mind and will of perfect wisdom and goodness. The soul is consciously joined to God by living ties, and one life holds in its vital current the human and the divine. Then the soul is unconquerable by any force of sorrow or pain or sin. The labor and battle of life may be hard, but victory, however long delayed, is sure.

This truth cannot be learned by rote. It comes into possession only through actual experience. Until the moment of actual experience, the testimony that "this is the victory which overcometh the world, even our faith," is

> Like a tale of little meaning,
> Though the words are strong.

The pastor finds such experience in his intimate contacts with persons of spiritual mind in his parish, and from it he draws both personal enlightenment and invigoration, and also fresh means and power to teach the reality of divine communion and of the soul's capacity so to lay hold on God that the crucial difficulty of life is henceforth solved. To know that one can stand fast in the confidence that this world is God's world, that life means good, that evil is disciplinary and transient, and that nothing in all the range of human vicissitudes has power to overthrow him utterly, is his supreme moral achievement and victory.

Closely associated with this is the truth that the function of suffering is to refine and develop the spiritual man. It is easy to repeat the words, he was made "perfect through suffering," and he "learned obedience by the things which he suffered." It is comparatively easy to hold as a theory the proposition that character is purified and perfected by pain and sorrow. But to know this truth vitally is possible only through its actual realization in life.

Seldom does the pastor give to others so great a blessing as that which he receives from those who through suffering have won the secret of peace; unless, or until, he himself, by experience, has incorporated this truth into the very substance of his being. As the physician has his clinics in which he learns far more than he learns from books, so the pastor has his spiritual clinics in which truths, previously apprehended only as propositions, show themselves in the actual processes of the soul's life.

Thus he learns the profound meaning of the confession, "It is good for me that I have been afflicted." He cannot have a stable theodicy till this truth is clearly perceived. The mystery of life centers in the fact of pain and sorrow and multiform trial — all that varied undergoing of distressful experience which is rightly named suffering. What is the explanation of a suffering world? To make suffering an end is diabolical; to make it a means and process through which character is tempered to invincible strength and chastened to perfect grace is divine. A suffering world, then, is a world in which the divine purpose of good moves steadily toward its high end.

Similarly, the redemptive principle of vicariousness, the emancipating power of self-renunciation, the conquest of evil by unconquerable goodness and the renewing influence of forgiveness, through experience pass from the arid realm of abstract statements into the realm of feeling, action and character, and truths are sublimated into moods and qualities of being. God's method in human life grows real and intelligible to us only through the disclosures of life. Revelation must first be experi-

mental, or it never could be historical. The study of life is the study of God's word in process both of communication and fulfilment.

It is along this line that the pastor acquires the most and the best of his knowledge of truth. He may learn much from other sources, especially from the sacred Scriptures and from the biographies of holy and wise men; but this knowledge will want somewhat of reality and force until it is validated and illustrated by experience. What we really know, me must learn at first-hand. One *lives* his way into spiritual truths, even more than he thinks his way into them; and he is able effectively to teach only what has become incorporate in himself. This is not so obviously nor so exactly the case of one who teaches the sciences or history. Yet even in these fields, the most efficient teacher is he who has so mastered his subject that it no longer lies in the cells of memory, but has gone into the blood and tissue of his mental organism. It is especially true of him who teaches truths which concern the life of the soul in its spiritual relations and moral activities. And it is true, not only of the pastor, but also of every one who exercises the function of teaching religion as an art and an experience. Religion may be taught in the schools by text-book and lecture, but it will be only as a science or a phase of man's development and history. To teach it in the deep and vital sense which makes it a force for the formation of character and the transfiguration of life demands far more than an informed and nimble intellect; it demands a heart enlightened and chastened by divine discipline. With this qualification the teacher, whether he be pastor or not, may draw on all the means and methods of science and history, of psychology and philosophy, to further his end. Without it he can be no more than the empty echo of truths, the meaning of which lies beyond his perception.

PHILANTHROPY AND THEOLOGY.

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By philanthropy I mean the love of man; and by theology, the knowledge of God. The thesis which I would maintain is this: That both the learning and the teaching of the knowledge of God depend upon the love of man.

I. This is in accord with the old saying, "The heart makes the theologian." The student of theology deals with a theme for which the mind alone is as inadequate as in the case of music or of art. The artist and the musician have need of intellectual ability of a high order, but they have need also of imagination, of feeling, of vision, of sympathy, of the qualities of the heart. The valedictorian may be able to paint a good picture, but not because he is a valedictorian. The idea that anybody who has an informed mind is thereby competent to arrive at valid conclusions in theology is fairly represented in the classic instance of the man who was asked if he could play the violin, and who answered that he thought he could though he had never tried. A man of science may compose a symphony, but his success in that undertaking will depend on his possession of qualities other than those which lead to successful investigation. A man of science may write a book of theology, and the book may be filled with learning and with logic, but it will be as hard and cold as the technique of the player who has no soul, unless the writer is also a man of religion; and with all its learning and its logic it may be wholly mistaken because it begins without the first premise of a right point of view. Thus our Lord said that he who would know the truth of God must prepare himself for the knowledge by doing the will of God. And that implies the love of God and man. It implies the essential need of philanthropy in order to a right study of theology.

This is equally true as regards the teaching of theology. For teaching is the process whereby one takes the ideas of his own mind and puts them into the mind of his neighbor. For the success of this process the neighbor is absolutely necessary. The truth must be spoken so that he may hear it, so that he may understand it, and so that he may be persuaded to receive it. If the teacher fails to gain attention, or if he speaks in a language which his hearer does not understand, he may be trying to teach but he is not teaching. So it is, also, if he states his own conviction in such a way as to repel rather than to convince his neighbor.

For example, England was made Protestant by the arguments of Queen Mary. The people had no great mind to break with Rome; they had no special enthusiasm for the Reformation; they had not been convinced either by Henry or by Cranmer. But Mary convinced them. She maintained the Catholic cause in such a way that the nation came to hate it. Also, New England was made Puritan by the arguments of Archbishop Laud. There was, indeed a Puritan party in the Church of England, as there is a "Low Church" party to this day; but they had no wish to leave the church. Laud taught church doctrine in such a manner as to force these churchmen into extremes, and finally to force them out. The effect of his instruction was to accomplish the opposite of that which he intended. Thus it was Laud who founded the Presbyterian and Congregational churches of England and of New England. This is what happens when theology is taught without philanthropy. When the young preacher asked why it was that his young sermon failed to impress the congregation, he was told that his failure was in the fact that he had been interested in the truth rather than in the people. He had not taken human nature into account.

Starting, then, with this general principle that both the learning and the teaching of the knowledge of God depend upon the love of man, let us see how it is verified in contemporary experience; first, in the case of the learner, then in the case of the teacher.

II. Take the initial theme of theology, the doctrine of the existence of God. This doctrine was commonly approached by students from the side of the world without. They perceived that back of every fact is a cause, and behind all causes is a First Cause. They perceived also that the marvels of nature, especially in its adaptation of means to ends, declared that the First Cause is both intelligent and beneficent. But these arguments left them at a remote distance from the God of religion, and even then were open to the attacks of counter arguments. Other students, beginning with the same facts, arrived at very different conclusions. Mr. Romanes, for instance, found that this road led to atheism. The fallacy, as Mr. Romanes afterwards discovered and proclaimed, was the omission of man. The entrance of this factor brought with it a whole new series of arguments, whereby the doctrine of God was approached from the side of the world within. The student now deduced the being of God from the being of man. He found God personal and righteous and loving, because these are human qualities, and if God lacks them, man is greater than God. Thus philanthropy — that is, the consideration of man — corrected and assisted theology, that is, the knowledge of God. This is what is implied in the title of

Dr. Gordon's book of sermons, "Through Man to God." It is the most characteristic note of our contemporary theological thinking; and it is contributed, if one may so say, not by the study but by the street, not by the experience of the man of God among his books but by the illuminative and interpretive experiences of the man of God among his people.

A like change of theological reasoning is that which was worked out long ago in regard to the doctrine of the atonement. It is a significant illustration of the profitable alliance between philanthropy and theology. After some centuries of conventional acceptance of the theory that the death of Christ was paid to the Devil for the ransom of our souls, and some further centuries of acceptance of the theory that the death of Christ was paid to God on account of the penalty due from us by reason of our sins, it was perceived that neither of these theories paid any attention to man. In either case, the atonement was a transaction carried on in heaven, without the co-operation of our will. Sin was treated as a burden such as Christian, in the Pilgrim's Progress, carried on his back. But as the theologians began to consider human nature, they saw that sin is a malady of the soul, and that in order to be rid of it we must somehow set ourselves against it. Then it was suggested that whatever of truth the previous doctrines of the atonement had contained needed some addition, and the theory appeared that the death of Christ was not so much for the sake of the Devil, or for the sake of God, as for the sake of us. And the text was remembered which says that God was in Christ reconciling the world unto himself. The atonement, then, was to reconcile man to God, by the manifestation made upon the cross of the dreadfulness of our sin and of the greatness of the love of God.

The Atonement was the central doctrine of our fathers; with us the central doctrine is the Incarnation, the doctrine of the philanthropy of God. It is at the heart of the idea of the divine immanence, of the indwelling of God, of God evident in the world, without and within, which at this moment is affecting theology as profoundly as the kindred doctrine of evolution is affecting science. It is at the heart of the higher criticism, of the idea of God speaking in the book, but by the lips of men and under the limitations of human knowledge and experience. It is at the heart of the social settlement and of the institutional church and of all our recognition of the dignity of men as sons of God, and of our resulting fraternal responsibilities. The doctrine of the Incarnation has been beset by many heresies, on this side and on that, but by no heresy more destructive than that which denies or impairs the true humanity of Christ. This error is the more dangerous because it is the misbelief

of the orthodox, the mistake of the devout, the heresy of the saints. Regarding the human life of Christ as symbolical rather than actual, and considering him, not in terms of philanthropy but in terms of theology, it is in peril of making him a doctrine rather than a person.

It is the human element in all Christian faith which keeps it sane and sober. The moment it is dismissed by the theologian, theology soars like a balloon released, into the clouds, driven by the winds. The vagaries, the absurdities, the wild impossibilities of belief have arisen in the minds of theologians who have secluded themselves from their neighbors. They have been the theories of the cloister and the study. They have lacked the wholesome correctives of common experience and common sense. The theologian sits by himself among his books, having shut his door upon the world, and there in solitude by processes of logic he elaborates his system of divinity. But such a system proceeds in ignorance of one of its essential factors. The solitary theologian is unacquainted with his neighbors. Thus he is unprejudiced by an intimate acquaintance with the human facts, and ventures with unconscious audacity into the regions of dogmatic generalization. It is said, for example, of Jonathan Edwards, that "the reader of the scanty records of his life here receives the impression of something mysterious, indistinct, elusive. It was a lofty and rapt existence, apart, unearthly. His nature was so rare and fine, with its interest in things remote, unseen, and holy, the detachment from earth was so complete, that his feet were as the feet of an angel when he touches the ground." These conditions made the doctrine of total depravity easy enough. For this is an academic doctrine, constructed without reference to the facts of common life. The same writer says, Edwards "was not a model pastor, and, except when the need was urgent, he made no calls." One would infer that from his theology. The errors of Edwards were mainly due to the fact that he was not interested in the divine book of human life. His was the theology which is unaffected by pastoral calls, or, as we may say, by philanthropy. He is the classic example of what theology comes to under such conditions.

These are good reasons for desiring that students of theology shall pursue their studies in populated places, not in monastic seclusion, not in country villages. They suggest that the best place for a school of divinity is in or beside a considerable city. The school should be close to the actual world. It needs the newspaper and the market and the crowded street, and all the good and ill of life, as the school of medicine needs the hospital. It requires, for its soul's health, the wholesome influences of active philanthropy.

III. The principle that the knowledge of God depends upon the love of man holds good not only in the learning but in the teaching of theology. For while one of the elements of teaching is acquaintance with the truth, another and equally indispensable element is acquaintance with human nature. Many a good scholar has failed as a teacher for lack of understanding of his pupils. This is illustrated, in the large, by the experience of the teaching Church.

The purpose of the Church as a teacher of the truth is to impart certain convictions in the mind and heart and life of the community. When the Church fails to do this the result is sometimes called schism, and sometimes called heresy, according to the lesson which the Church was endeavoring to teach. If it was a lesson in method — that is, in ritual or in polity — the unconvinced pupil is a schismatic. If it was a lesson in doctrine, the unconvinced pupil is a heretic. Heretics and schismatics are evidences of ecclesiastical incompetence. Occasionally, but rarely, they mean that something is the matter with the lesson. Commonly, they mean that something is the matter with the teacher. Commonly, the teaching Church is right, and its method and its doctrine ought to be accepted. The trouble is that the teaching Church does not know how to teach. It does not know how to get its good method or its true doctrine accepted. It does not know how to deal with human nature.

Take, for instance, the fact of schism. It begins with a difference of opinion as to a non-essential matter. The individual says, "I do not wish to do that." But the Church believes that it ought to be done. There is the problem. If the Church rises up in mighty indignation, with vigor and rigor, with the book in one hand and the stick in the other, and says "You must," the individual, if he has any decent self-respect, replies, "I won't." And the result is schism. For human nature works that way. If on the other hand, the Church says: "This is a non-essential matter, and though uniformity is good, peace and unity are better; try your own way, and let the fittest survive," the chances are that the individual will do as the Church wishes. His central objection was not to the thing itself, but to the compulsion of his free will. The preacher in the college to whom they brought the customary black gown, said, "Must I wear this thing. Because if I must, I won't." And when they replied, "You may wear it or leave it, as you please," he put it on. You remember the bitter contention in England at the time of the Reformation and after, as to the use of the sign of the cross in the service of baptism. But when a rubric was inserted in the book permitting the omission of the sign of the cross, if the parents or

sponsors so desired, nobody from that day on asked that it be omitted. A like use of a wise alternative, a like perception of the facts of human nature, would have kept all the Presbyterians and Congregationalists and Methodists and Baptists in the Episcopal Church to this day. On the other hand, our Puritan forefathers hated the Book of Common Prayer, simply because they had been compelled to use it; they had been banged about the ears with it by the bishops.

Or take the fact of heresy. Let us grant that the heretic is wholly mistaken. There he is teaching his erroneous doctrine, and here are we considering what we ought to do about it. It seems to be a problem in theology, but the solution of it depends on our understanding of human nature. One element in it is the nervousness of the orthodox. I mean the uneasy feeling that something may happen to the truth; the idea that truth is of a delicate constitution, and must be shielded and nursed like a sick child. This nervousness results in a panic fear, which on the one hand abandons reason, and on the other hand is capable of great cruelty. It is a psychological fact, which appears in connection with all proclamation of heresy, and must be taken into account. The nervous theologian is as incapable of competent discipline as the nervous teacher. The first thing which he needs to do is to take himself in hand. He needs to reassure himself as to the substantial foundations of the faith, and by prayer and patience to recover the serenity of his mind. Commonly, he preaches a vehement sermon, or writes a fierce letter to a church paper. He is angry and afraid, because he is nervous about the everlasting truth; and being afraid, he scares his sensitive neighbors, and being angry he stirs up a like anger in the heretic whom he attacks. And there it is.

Another element in the problem is the privilege of error. We are all bound to make mistakes, and we all have a right to make mistakes. This is a part of the process whereby we arrive at truth. Whoever is living an active life, whether in philanthropy or in theology, if he has any emotion, if he has any enthusiasm, if he has any gift of speech, is sure to say some things to-day which he will need to modify to-morrow. It is a matter of temperament. It is an inevitable defect of a fine quality. Your safe man, who is always right, is an unprofitable citizen. Your safe parson, who makes no mistakes, preaches the dullest of sermons to the sleepiest of congregations. Bishop Hobart used to say, "Give me a little zealous imprudence."

But the privilege of error carries along with it the right to change one's mind with self-respect. That is made possible and easy by the courtesies of debate. Under these Christian conditions, the heretic is

shown his heresy, and is shown at the same time the way out of it. By friendliness, by fairness, by the gentle force of reason, be is convinced of error. Sometimes the same result is reached by patiently leaving him alone, and letting him follow the wrong road till he finds out his mistake, or gets tired. A vast number of heresies which have distressed the Christian world would have ceased in the parish in which they began if they had been dealt with according to plain facts of human nature. For when the arguments of the heretics are answered with the argument of the club, two consequences follow: one is the confirmation of the heretic, the other is the dissemination of the heresy. At the sight of the club, the heretic cannot decently change his mind; he is forced into defenses and replies which serve to strengthen him in his error. And also at the sight of the club, the crowd comes, the thing is common property, the new doctrine or the new denial is taught to the community by the very process by which it is sought to stop it. Then with pain, in the midst of scandal and derision, wise men remember how the Master said of the tares, "Let both grow together till the harvest." The eager servants came and said to the householder, "Wilt thou that we go and gather them up?" But he said, "Nay, lest while ye gather the tares, ye root up also the wheat with them."

In order either to learn or to teach the knowledge of God, we must have the knowledge and the love of man. Theology must be tempered with philanthropy. The student of theology, the teacher of theology, must be a friendly and fraternal person, acquainted with human nature, and sympathetic with the souls of men. The other way is in the direction of the heresy of Cain. This is the way of peace and truth.

THE INFLUENCE OF MISSIONS ON CHRISTIAN CONSCIOUSNESS

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The fundamental purpose of Christian Missions is to make Jesus Christ known to all the world in such a way that the religion of Jesus may accomplish its permanent and characteristic work. The supreme motive in missions is love: Love for God, that leads to co-operation with Him in His work of bringing men to their highest and best, and love for man, that constrains us to exert our utmost effort in satisfying their deepest needs.

The Christian experience is the life, individual and collective, that consists in fellowship with God, as Christ reveals Him, and in the fruits of that fellowship. The Christian consciousness is the outcome of the Christian experience. As the experience broadens or deepens, new elements are introduced in the Christian consciousness, resulting in the transference of emphasis, in change of attitude, or in new or modified convictions of truth.

1. *Missions have revealed to the Christian consciousness that, while religions are many, religion is one.* The religious instinct is the same in all races. The ultimate source of every religion is always good. The great fact disclosed by the religions of the world is that man has always been searching for God, and God has always been searching for man. Religion has been at the root of all morality that ever made society possible; it has been the spring of every philosophy and the incentive of every science yet born. It has formed the nucleus and animating soul of every nation, and has been the uplifting force of whatever progress the world, or any part of the world, has ever made. Held in connection with whatever amount of falsehood you like, it is nevertheless the beginning of all truth. Everything worth having in life is founded on belief; nothing worth having is founded on unbelief. India may be under the reign of Brahmanism, China, Thibet and Corea may be degraded under the reign of Buddhism and Confucianism; Arabia and Turkey may be cruel and lustful under Mohammedanism; Africa and the Islands of the Sea may be savage and barbarous under their dumb, dark fetishisms—nevertheless, all would be worse without these. The chief reason why many of the best and wisest have not seen this is the almost ineradicable tendency to ascribe to the religious beliefs of those

we call heathen the abuses we find in heathen society. No religion, Christianity any more than others, can stand that test. Apply it fairly, and you must make a clean sweep. Judged by this standard, all the divine things which Jesus brought into the world go by the board. The gigantic evils of society, as they exist in Christendom and heathendom alike, are the results of ignorance and selfishness in the human heart, against which every religion is always, in a degree which is the test of its value, an earnest protest. Our leading missionaries are keenly alive to the fact that non-Christian faiths are keeping their place in the world because they minister in a measure to some of the needs of the human heart. No system of absolute error could maintain its position in the world for a single moment. The non-Christian religions have maintained their positions in the world and their hold upon men by the great truths which, amid all errors and perversions, they undoubtedly contain. There is much of beauty in Confucian morals. There are Christian elements, if not a Christian spirit, in Buddhism. Christian Theism, catching the vision of the Divine Unity and the immanence of the Spirit, is not wholly out of touch with the Monotheism of Islam, or the Pantheism of the Hindu philosophies. This revelation of the unity of religion has led to a change of attitude toward the so-called heathen faiths and a change of temper in our approach to heathen people. The Christian consciousness recognizes to-day that the subjective qualities in the nature of man which are exercised in religion are the same in kind; though differing in degree, in all religious systems, and are always, therefore, to be treated with reverence. Hence comes the conviction that the mission of Christianity to the non-Christian systems is not one of condemnation, but of interpretation. It looks upon the non-Christian religions as archaic forms of the life of the Spirit. However valid and fresh they may seem to their followers, they are crude attempts at theology which have gathered around the personalities of men, who in their own spheres, to their own times and races, were spiritual kings. Each presents a problem the Gospel is bound to solve, but in doing so it may not disregard the fundamental law of teaching; it must proceed from the known to the unknown, from the acknowledged to the unacknowledged; from the truth partially perceived to the truth full orbed. Every ray of truth, every particle of holy feeling, every feeble impulse of pure desire, every noble deed, every act of sacrifice, every expression of tenderness and love, are but the expression of the workings of the Divine Spirit, and the right of Christianity to supplant will rest finally on its power to comprehend these ancient faiths. Truly, God has not left Himself without witness among the nations. As the late Dr. Barrows, who came into persona

contact with the great leaders of the world faiths, has said: "These religions are adumbrations of the Gospel. They give glimpses and foreshadowings of what were historical facts in the life of Jesus. All men need a diviner passion for truth; to be more inclusive in their hearts and faith; to think God's thoughts after Him in the wide-reaching sympathy for every manifestation of Himself which He has made. Is it not unwise to refuse faith in the evangelical history because that history is so precious that it has been foreshadowed by myths; because it is so desirable that men have invented legends that are remotely like it? Why should the Gospel record be deemed less true because of the story of Krishna, Buddha, and Hercules? Why should any reject an incarnation established by such evidences as are furnished in the coming of Jesus, because the Oriental, the universal heart, has longed for a celestial avatar? Stars disappear when the sun rises in its strength, but starlight is vastly better than utter darkness."

2. As cognate to this truth, *missions have revealed the essential like-mindedness of men*, the whole world around. Underneath all varying forms of expression, man confronts the facts of his moral nature from practically the same viewpoint. He knows himself to have failed of the highest; he aspires to become something better than he is, and he believes himself capable of one day attaining the heights beyond. And so when he seeks to formulate his religious philosophy under differing forms and with various phrases, he is nevertheless striving to give expression to the same ideas and ideals which underlie all faiths. This revelation of the like-mindedness of men has made strong and meaningful the great conviction of the solidarity of the human race; that God hath made of one blood all nations of men. And with this sense of the oneness of humanity there come tremendous inspiration and increased hopefulness in the work of world regeneration.

3. While missions have brought this revelation of the unity of religion and the oneness of humanity, they have also *clearly revealed that the religion of Jesus Christ, rightly interpreted, is best adapted to man's needs, and therefore worthy to become the world's religion.* That religion is best which develops the best in man, and leads society to the highest planes. In its great essentials, the religion of Jesus Christ reveals the Fatherhood of God and the brotherhood of man. When Jesus summed up the law and the prophets in "love to God and love to man," He expressed not only the two great commandments, but the two final commandments. They reveal the ultimate in religion; there can be no beyond. To appreciate sympathetically the truths and the ideals of the great non-Christian religions is not in any sense to disparage the religion of Jesus.

The profound and simple statement of Jesus Christ as compared with the complex philosophies and the abstract statements of other faiths is as the shining of the noonday sun compared with the vague and confused light of eventide. To fully realize the Fatherhood of God and to live the brotherhood of man in the spirit of Jesus would be to perfect the best and truest elements in all religions and make real the kingdom of God on earth.

4. The work of missions still further *reveals one of the chief causes of the slow progress of the Gospel throughout the world.* Many things besides the wickedness of the human heart serve to prevent men to-day from coming rapidly into the ranks of Christendom. Memories of wrongs, of rapacities, all the more brutal because perpetrated by strength upon weakness; the liquor traffic; opium shames; rude and domineering ways; official discourtesies; mixed races rising up in the Oriental cities; licentiousness; careers of vice and villany, to say nothing of war with all its frightful curse, and the sad, useless differences of Christendom,— all these things have stood in the way. It is no wonder that China, or India, or Africa have not fallen in love with the nations of the western world. To approach the people of a different faith with the Bible in one hand and a repeating rifle in the other is not to win allegiance to the Prince of Peace; to establish Christian schools while at the same time we are fleecing the people commercially is not to win respect for Christian education; to found churches in the name of the common Lord, which are nevertheless estranged by sectarian divisions, is not to commend to these people the religion we profess. May not the awakening of the conscience in our own land to-day that gives such promise for the future be in some large measure due to the revelations which missions have brought to the Christian consciousness at home, that nothing else save the "doing of the things He commands us" is a guarantee of the truth or vitality of our faith? How long must it be true that Christianity shall be obliged to apologize for Christendom?

II. *Missions have greatly clarified and simplified certain fundamental ideals of the Christian consciousness.*

1. *As respects theology.* The actual work of the missionary as he comes in contact with the minds reared in a different mental and religious atmosphere, leads him inevitably to make the distinction as between what is essential and what is non-essential. Our missionaries all testify that the face-to-face contact with other religions works a great transformation in the theologies received in the seminaries at home, and this in the direction of simplification. The authority of Jesus Christ as a teacher was twofold; first, it was the authority of personality; and

second, it was the authority of one who dealt in the elementals. The greatness of the religion of Jesus lay not merely in the fact of its simplicity. It is simple because it makes its appeal to the intuitions common to all people, and reveals truths that by their elemental and universal character commend themselves to all men. Our representatives on mission fields are telling us more and more clearly that we need not expect to be able to foist upon the Oriental mind a system of religion, however true, which is expressed in terms of thought and phraseology familiar only to the Occidental mind; that some of our doctrines need to be eliminated and that with others the great need is for the translation of their essential truth into terms that can be readily grasped and understood by the minds addressed. The world does not need our creeds, but rather the great truths of our religion, which creeds have so often struggled crudely to embody. The old Hebrew teacher, brushing aside all non-essentials, reached the elementals of religion when he said: "What doth the Lord require of thee but to deal justly, love mercy and to walk humbly with thy God?"

2. *As respects Christian unity.* Religion has been called the "great divider," and yet no one can question to-day that it was intended to be the great unifier. At the beginning of the twentieth century we confront gigantic forces which are brutal and severe in the extreme. Every day it is borne in upon us more clearly that if the most precious things of life are to be preserved, all those who love these things must stand together. It would be an interesting subject of inquiry, though beyond our range, to discover how far the sentiment in favor of Christian unity has been directly the outcome of the increase in missionary zeal and enterprise. As we read the reports of Gospel conquests among men of various races and of all grades in the scale of civilization, of how the savage has been tamed, cannibalism diminished, and needless cruelties abated, peaceful industries established, and the useful arts cultivated, men have been forced to ask the question: "Is not this far better than rivaling one another at home and giving almost exclusive attention to the minor issues that divide us?" For in proportion as attention is given any particular subject, it is withdrawn from other matters of controversy. Inevitably missions promote unity. Dr. George C. Candlin, one of our honored missionaries in China, is authority for the statement that upon mission fields sectarianism has practically disappeared; "that among Protestant missions nineteen members out of twenty could give no account whatever of the differences between one mission and another." In that notable meeting of the Ecumenical Missionary Conference held in New York City in 1900, the Christian consciousness received, through the missionary representatives of all branches of the Church, the greatest

impulse toward Christian unity and co-operation that has come since the day of Pentecost, and that should have dealt the sectarian spirit its death-blow. One of the greatest demands made upon religions to-day is for a common meeting-place where all can work together in the cause of the holiest and the best.

3. *As respects the ultimate aim of missions.* Missions have convinced the Christian consciousness that the aim to be always kept in view is the raising up of Christian leaders and a Christian people who shall ultimately take up the work of Christianity in their own country and carry it forward to a larger success. In this sense foreign missions must be regarded as temporary in their calling. It must be definitely expected that the missionaries from outside will in the course of time give place to native leaders and native churches that will carry on the work as it never could be done by our missionaries. It is thus the duty of foreign missions to render themselves needless. A time must come when the foreigner has done his work and should leave the future to the native body, born of God. This has been the history of the civilization of every land; not until the work becomes indigenous will it become truly permanent. Christian consciousness to-day is thus made to see more and more clearly that its work in foreign lands is not primarily to reach and evangelize all the individuals, but to reach and train special leaders who shall themselves complete the work begun.

III. *The work of missions has empowered the Christian consciousness for service.* There are three essentials to power. First: a vital faith to believe in the truth one proclaims. Second: a courage to obey that truth. And third: a divine passion for humanity.

1. *A vital faith to believe.* That which vitalizes faith is not our logic or our philosophies; it is not that we are able to make clear the philosophy of any "plan of salvation;" it is not that our system of thought seems to be flawless and perfect throughout. That which alone makes faith in the truth one holds strong and vital is the actual experience of what that truth can and does accomplish. And this is the particular work of missions rather than of our libraries on theology, or our seminaries, or the musings by the fireside. It is the fact, however imperfect and faulty the methods have been, that in India and Africa and the Islands of the Seas, the blind have been made to see, and the deaf to hear; the lepers have been cleansed, and the lame walk, and to the poor the Gospel is preached. Whatever of truth is vital in the Christian consciousness to-day is there because of what our eyes have seen and our ears heard and our hearts felt as to the transforming and uplifting power of the Gospel of God's love for all mankind.

2. Again, it is missions that have *awakened a courage that dares to*

obey the truth we profess. The cure for that which is imperfect in the missionary enterprise is not less missions but more. The lofty heroism displayed in missionary annals, the inspiring lives which have been given in the spirit of utter self-effacement in the cause of humanity and of God — these are the incentives that stimulate the Christian consciousness of to-day to a more complete and implicit obedience to mission work. Not words, but deeds; not preaching, but doing; not passive lives, but whole-hearted loyalty, are the evidences of the genuineness of our religion.

3. Again, it is missions that are *responsible above all else for that most splendid sign of our times, the divine passion for humanity.* In countless ways the Christian consciousness of our age is seeking to translate its faith, its hope, and its love into concrete terms of practical helpfulness. We have not solved all the problems of our generation, and yet hope lies in the fact that we are becoming more keenly conscious of the problems that face us and of what is involved in them; that we are asking ourselves more earnestly than ever before what can we do to right the wrong, to replace injustice with justice, to bridge the gulfs that now separate men and nations. No one can read the great missionary biographies, no one can become at all conversant with the great work of missionary enterprises in all parts of the world, without feeling his soul stirred with a passion divine to have some real part in God's great work of bringing men into fellowship with Himself.

The vital faith to believe the truth, the courage that dares to obey the truth, and that divine passion for men that will not rest until all the world shall know the truth lead us into the secret of spiritual power, for in this way alone are we vitally linked to Him who said: "I am the way, the truth, and the life."

HOW FAR SHOULD THE MINISTER TEACH IN THE PULPIT THE HISTORICAL CHARACTER OF THE SACRED SCRIPTURES?

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This question, as thus expressed, implies at least three things: First, that the view of the historical character of the Scriptures is the true one, viz., that the Bible, as the record of divine revelation, has also an historical background; that while it is a divine book, containing the Word of God, it is at the same time most closely interlinked with the progress of a particular people; that it is not simply related to certain circumstances belonging to one particular age, but is the outgrowth of various periods and reflects different historical conditions; in a word, that the Bible has behind it a history with which it is intimately connected. In so far, therefore, as this fact is overlooked in any treatment of the Bible, in so far will that study be deficient. Second, that Christian congregations are in need of such instruction. With, of course, many notable exceptions, to the average man and woman the Bible is *the Bible*. A verse or passage has pretty much the same significance wherever found, and little if any thought or attention is given to its historical setting. The difference between such a view of the Bible and that of the minister who approaches it from the historical standpoint is great. On account of ignorance of this point of view, people are likely to hold crude or false conceptions of the truth, or they are liable to become the prey of fantastic or arbitrary cults, claiming Biblical authority and sanction, of which every age furnishes illustrations. Third, that the minister is under obligation to meet this need by instructing his people on this important truth from the pulpit. It implies that in addition to whatever teaching can be given on this subject in the Sunday school, in the young people's society, or the pastor's training class, though it be ever so comprehensive and high in quality, the pulpit also has a part to do; and that this is not simply permissible, but is incumbent upon the minister as a part of his duty. For to mention but one reason, the different organizations just referred to reach only parts of a congregation.

The essential question for discussion is *how far* such teaching should be given in the pulpit.

Now, the minister who accepts the historical view of the Scriptures will naturally desire to have his people share in his knowledge as fully

and as speedily as, it seems to him, it can be most advantageously done. How far he will teach this truth in the pulpit must be determined by at least two important facts.

The first of these is a consideration of the object of the pulpit itself. Its office is a twofold one, viz., to furnish inspiration to the moral and spiritual natures of men, and to impart truth: in a word, to quicken and to instruct. Of the two, of course, the first is the most essential, for countless men and women have lived in whose characters the fruits of the divine spirit have abounded, whose religious education has been very deficient. And on the other hand, it is possible to be well instructed on religious subjects, including the historical character of the Scriptures, and yet be lacking in moral and spiritual quickening. There is reason, therefore, for those who are jealous of the interests of the one or the other of these offices of the pulpit. And yet neither should be regarded as exclusive of the other or antagonistic. Both should work in harmony; teaching supplementing the work of moral and spiritual inspiration.

How far the historical character of the Scriptures should be taught in the pulpit must be determined, then, in part, by this relationship. If this subject ought not to be ignored by the minister, no less true is it, on the other hand, that it is not the main theme of the pulpit. It is an important subject, but, after all, a subordinate one.

The second fact to be taken into consideration is the character of the congregation. Congregations have their individuality as well as persons. They differ in their constituency, culture, past training, tastes and ideals. Some are reluctant to have a subject of this character treated in the pulpit, either because they consider "purely spiritual themes" the only legitimate ones, or because they are suspicious of such conceptions of the Bible. Those who need the most instruction may not unlikely be those the least conscious of it, or the least desirous of it. To disregard this fact by attempting unwisely to force the subject upon their attention would most likely simply intensify the suspicion or antagonism, and so defeat the end desired. Such cases need to be dealt with with the greatest amount of tact. Ways and means must be devised, and advantage taken of favorable opportunities. Such instruction must be given, but it must be given judiciously.

In view of these facts, it seems obvious that in attempting an answer to this question, one cannot lay down any hard and fast rules, but rather outline a general guiding principle. The preacher who accepts the historical view of the Scriptures and the members of his congregation who know little or nothing of it both believe in the Bible as the supreme book of moral and religious instruction. The former not only believes

that his way of approaching the Bible is the true one, but also that it is essential to understand most intelligently that moral and spiritual teaching. Some such principle, therefore, as this may be laid down: that the pulpit should teach the historical character of the Scriptures, so far as such instruction will most judiciously help to make more interesting, clearer, and more impressive their religious contents. In other words, such teaching should be given *so far as it will have a positive and direct bearing on the work of inspiration and edification.*

This will naturally rule out of the pulpit certain kinds of teaching. The pulpit is not the place for a scientific treatise or essay on Biblical Introduction, however accurate it may be, or however much a congregation may be lacking such information. To the congregation with its soul-hunger asking for "bread" there should something more be given than "a stone." In harmony with the historical standpoint the pulpit should always be, but it is not the place for laboratory work. The shrewd and witty remark of one of my theological professors is to the point here: "If you would scatter your congregation, be scientific."

In applying, then, the principle given above, I am inclined to the view that such teaching can be given from the pulpit to a *large extent* most helpfully indirectly and incidentally, by a careful and faithful use of different means and methods already familiar. Let us now consider some of these ways as related to our principle.

1. The historical character of the Scriptures can be taught in the pulpit by implication. This is one of the indirect methods, and there can be no question that it is a legitimate and conservative way, and that the pulpit can go at least as far as that. It may seem, however, to some very remote in its bearing upon our subject or too self-evident to call for any notice. But in view of the fact that the historical character of the Scriptures is often disregarded by the preacher, I maintain that it would be of no small educational value to any congregation, if its minister should always respect the historic point of view.

2. Again, the minister often has an opportunity of teaching the historical character of the Scriptures incidentally in explaining from the pulpit Biblical passages or doctrines, which may be more or less obscure or difficult. As illustrations of this, consider the following:

a. There are found, especially in the early Biblical narratives, marked anthropomorphic representations, such as God shutting the door of the ark (Gen. vii:16b); smelling the savor of the sacrifice (Gen. viii:21); taking off the wheels of Pharaoh's chariots (Ex. xiv:25); Moses seeing an appearance of God (Ex. xxx:23), etc., which stand in contrast to the lofty conception of God as a spirit (Jno. iv:24; cf. Isa. xxxi:3),

whom no man hath seen at any time (Jno. i:18). Now, if such different representations should come up for consideration in the pulpit on any occasion, an opportunity would thereby be furnished for emphasizing the historical character of the Scriptures. For a part at least of the explanation of these two divergent points of view is the difference of historical setting.

b. Notice, again, a more striking way in which this conception of the Bible may be taught, in considering examples of defective morality and defective moral expressions in the Old Testament, which so many find stumbling-blocks to their faith, because of their ignorance of the historical character of the Scriptures. Here the minister is on safe and conservative ground, having the clear warrant of Jesus: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also (Matt. v:38f; cf. also the other illustrations of the chapter). In like manner, He called attention to the defective morality of the Mosaic legislation, as in the instance of divorce (Matt. xix:8; cf. Mk. x:5). Now, in this distinction which Jesus made between His own teaching and standards, on the one hand, and the moral and spiritual precepts and sanctions of earlier periods of revelation on the other, is found His clear recognition of the historical character of the Scriptures. Jesus approached the Hebrew Scriptures from the historic point of view. The acts and the teaching of the earlier ages must be judged, then, from the noonday light of the life and teaching of Christ. The moral and spiritual teaching of the Bible is not all on the same plane, but reflects the different periods of history as the mind and will of God were becoming more clearly apprehended until the coming of Christ. Two results would thus be accomplished by treating such expressions and acts in this way from the pulpit: first, the giving of a true explanation to them; and secondly, the incidental but none the less important service of teaching the historical character of the Bible.

c. Further, in treating any of the great Biblical doctrines and themes, this conception of the Bible can be taught incidentally. Not only is there an opportunity here of bringing out this view of the Scriptures, but it seems scarcely possible to discuss any of its great themes from any other standpoint in a satisfactory manner.

Take, for example, the problem of suffering, a subject always of vital interest to any congregation, whether taken up in the pulpit from the New Testament point of view, or from that of the Old Testament (as, for instance, its discussion in the book of Job, where divergent views are set forth by the different speakers). Now, in order to treat this subject

from the Biblical standpoint in any thoroughgoing way, one would have to consider the variant views and the development of the Biblical teaching. In other words, it would have to be discussed from the historic standpoint, and this would involve the teaching of the historical character of the Scriptures. And this holds good, however much philosophical discussion may enter into the minister's elucidation of the theme.

Or, as a better illustration, consider the doctrine of the Messianic hope in the Old Testament, where there is such diversity in unity; where the ideals and figures differ to such an extent, reflecting so closely the historical conditions of the Jewish people. Here, again, an adequate treatment of this subject from the pulpit would of necessity bring into consideration the historical character of the Scriptures. And what is true in these instances holds good in the discussion of any other Biblical doctrine.

3. Take, again, the common expository method of preaching, as related to our theme. Now, the value of the historic point of view in this method of preaching is obvious enough. As an illustration, consider an expository discourse or series on one of the prophetic writings. Here is a portion of the Scriptures abounding in valuable and suggestive homiletical material, which the historical method of interpretation has brought forth from its obscurity and given to it a new interest and meaning. The prophets from this point of view appear as living men, and their writings throb with interest and life. Now, the only way to make a congregation realize that fact is to show the essential and intimate relation of those writings to the times in which they were uttered, i. e., by the aid of the historical method of interpretation. The eighth century prophets, for instance, can only be satisfactorily understood and expounded from the eighth century standpoint. And in this way the wealth of moral and spiritual teaching with which these writings abound can be most clearly set forth, and the historical character of the Scriptures be taught at the same time in a striking way.

Or, if one is expounding a New Testament writing, as one of the Pauline epistles, the same fact can be exemplified.

Now, in some such ways as these, though they are incidental and somewhat indirect, the pulpit can do much to teach this conception of the Scriptures, if it is judicious and alert in taking advantage of timely occasions. Surely, *as far as this*, the pulpit can legitimately go, and I believe that much greater use could profitably be made of these methods by those who are desirous of instructing their congregations in this truth respecting the Scriptures.

The advantage of applying the principle of guidance outlined in this paper, in the ways which have been mentioned, are apparent. Such teaching is along conservative and constructive lines; it meets the congregation on its own ground of information and aims by degrees to familiarize it with this truth of the Scriptures. By provoking the spirit of inquiry, the way is prepared for further instruction. This fact seems clear, that a congregation which has been so taught cannot fairly plead ignorance of the historical character of the Scriptures; and if in a more direct way this subject is treated in the pulpit, it cannot honestly be designated as a new and startling doctrine.

To suggest that incidental and indirect ways of teaching this view of the Scriptures should be used to *a large extent* by the pulpit is not to affirm that this is the only method which can be employed, or as far as it can go. Something more may be done for congregations which are acquainted to some extent with this point of view. An occasional discourse, or a series even, in which this subject is taken up directly can be given to advantage; always, of course, with the aim of emphasizing the value of this view of the Scriptures as an aid to interpretation, by the light it throws on what is obscure, or what is likely to be misunderstood, or what may be proving stumbling-blocks to faith. Such teaching will not only be direct but also positive as a help in grasping more intelligently and fully the moral and spiritual contents of the Bible.

It is, then, not in a reluctant or half-hearted spirit that the minister should take up this subject. In view of the general advance in religious education and interest in it, there is a call for the treatment of this topic in a larger number of our pulpits. It has long ceased to be simply an academic subject. Our leading religious weeklies and magazines assume and teach this conception of the Scriptures. Our best Sunday-school helps are falling into line with it. Congregations are becoming rarer in which there is not at least a nucleus which knows something of this view. By both indirect and direct methods of presenting the historical character of the Scriptures, the pulpit should seek to meet this spirit of inquiry and growing intelligence, and direct it to the highest moral and spiritual ends.

THE BIENNIAL SURVEY OF SUNDAY-SCHOOL PROGRESS

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The progress achieved within the last two years by that division of the Sunday-school world which this association may fairly be said to represent is too diffuse, too intangible, and too imperfectly related to any known statistical inquiries, to be exactly set down in figures and comparisons. We can neither start from a well-defined point of attainment in the past, nor arrive at an ascertained condition in the present. Pending the establishment by this association of a bureau of adequate and definite information as to Sunday-school progress — a bureau whose operation would be continuous and cumulative, and whose annual reports would serve as bases of measurement for the growth of the following year — the most that can fairly be expected of such a paper as this is to note such present facts and tendencies as seem to indicate progress in the fields they typify. If then we are able to go farther and inquire what Sunday-school progress is, and what the present indications of progress mean, it may be that we can lay a basis for a forecast of Sunday-school progress in the future.

In classifying such of the facts indicative of progress as can be here considered, we may begin with:

1. Numerical progress — the planting and enlargement of Sunday schools.

By far the greatest bulk of our information here must come from the International Sunday-School Association, which aims to represent completely the Protestant evangelical denominations of North America and its related islands. Its last figures* (June, 1905) show, for its whole field, 154,593 Sunday schools, with over a million and a half of officers and teachers, over twelve million scholars, and a total, including the non-attending home department members, of over fourteen millions. The general secretary, Mr. Marion Lawrance, writes under recent date: "The talk of numerical increase is in the air wherever I go. I hear more about it than I have usually been hearing." Judging by the reports from some typical portions of the field, there is a steady increase

*_The Development of the Sunday School:_ Official Report of the Eleventh International Sunday School Convention, Toronto, June 23–27, 1905. W. N. Hartshorn, Boston, Mass. Pages 669–676. The exact figures are: Officers and teachers, 1,552,473; scholars, 12,167,127; total, including home department members, 14,168,305.

each year, but a relative falling off as compared with the growth in population.

The same report gives the Sunday-school figures of the world as: Sunday schools, 262,131; teachers, 2,426,888; scholars, 22,739,323; total, 25,614,916.

The absence of any machinery for gathering the facts as to Sunday-school population and increase in the numerous and important bodies not included in these statements leaves us without exact information as to the field as a whole, either in the United States, the North American continent, or the world. We have every reason to believe that the slow but steady numerical increase reported from the evangelical bodies is also true of the liberal denominations, the Roman Catholic Sunday schools, and the enterprising and thorough Sunday-school instruction of the Jews.

In the matter of Sunday school missionary effort, the American Sunday School Union, the Baptists, the Congregationalists, the Presbyterians and doubtless other bodies, have each a large force of missionaries in the American field, while most of the other denominations are covering their territory in other and characteristic ways; and the record of new Sunday schools established, renewed, and supervised into self-maintenance, usually into church life, does not slacken. Educationally, this work is necessarily extremely crude; but as a force in the religious history of the nation its significance is profound; and its phenomena, its apparatus, and its possibilities are worthy the close and sympathetic attention of the friends of religious education.

Our second set of facts will concern:

2. Organic progress; or, growth and betterment in the organizations which have to do with the life of the Sunday school. This portion of our survey is cheering indeed.

Beginning with the Religious Education Association, it has maintained and extended its activities, and has continued to regard its department of Sunday schools as one of the most significant. Its office is becoming an influential bureau of information. The secretary writes: "During the past year there has been a steady and rapid increase in the number of inquiries we receive as to methods of grading schools, plans for training teachers, correlating the work of the Sunday school to the work of the public school, the home, etc.; curricula for graded schools, for training classes, for men's classes, and for adult classes; as to suitable text-books; as to manual methods and kindergarten methods. These inquiries come not only from our members but from people everywhere in the Sunday-school world." The secretary adds that inquiries have

also been made concerning paid superintendents, and concerning men competent to supervise grading and grade curricula over more or less extended fields. Such an information-center, developed along lines indicated by these voiced needs, is in itself both a justification of existence and a plea for increase. Let us build up the headquarters force of the Religious Education Association.

These and other activities of the Association for the Sunday-school cause will no doubt be duly and officially reported to the convention; and for the labors of all its officers and representatives in this behalf the thanks of the Sunday-school world are due.

Next, we note the progress of the International Sunday School Association. When our last convention assembled, the officers of that body were preparing for the eleventh international Sunday-school convention at Toronto, June 23 to 27, 1905. At that convention there were enrolled,* with the speakers, 1,983 duly chosen and accredited delegates from sixty of the constituent state, territorial, provincial, and insular Sunday-school associations; and twenty-eight of these delegations reached their full quota. The convention was more than ordinarily representative of its vast, democratic, and well organized constituency; and, like its predecessor at Denver a triennium before, it faithfully reflected the jealous suspicion with which the large majority of that constituency still views any encroachment upon the universality of the ungraded International lesson.

At Toronto the lesson committee renewed their recommendation of an optional advanced course, and gave reasons therefor. The vote stood, 617 to reject the recommendation against 601 to sustain it; but the leader of the opposition, a little later, moved to reconsider and grant the request; and this passed unanimously, amid much rejoicing. Pursuant to this action the lesson committee has now, after much consideration and one or two withdrawals, issued its specifications for three years of advanced Bible study, giving forty lessons each on The Teachings of Jesus, The Life and Letters of Paul, and The Early Old Testament Prophets. Just what use the lesson publishers and the Sunday schools will make of these specifications is not yet clear.

The making of lesson selections, however, is but an incident in the work of the International Association. Its recent progress is set forth in a bulletin† issued by its general secretary. There are now seven secretaries available for field work, with six others arranged for. Adding the work of the state and provincial auxiliaries, which employ about

*The Development of the Sunday School, p. 702.

†"News-Letter No. 5, November, 1906." Marion Lawrance, Toledo, Ohio.

150 general secretaries and department superintendents, besides a large amount of office help, the force of professional Sunday-school workers laboring for the unifying and upbuilding of the field is seen to be imposing. Nor are these labors vain; for in nearly every quarter of the wide field the hunger for new and better methods is keen, and those statistics which relate to method tell of steady advance.

Under the consecrated leadership of Chairman W. N. Hartshorn, the executive committee of the International Association proposes to maintain an efficient departmental organization for every proper department of Sunday-school activity, and now has secretaries in charge of elementary Sunday-school teaching and of teacher-training and adult class work, with several other departments projected, and an immense aggregate of local departmental organization under its auxiliaries. It is also effectively reaching out after its more distant fields, and at present has one secretary in Mexico, another touring the West Indies to complete the admirable work of its commission sent a year ago, another in the sparcely populated Northwest, with two more soon to begin work there, four competent negro secretaries organizing not Sunday schools but Sunday-school organizations among the negro populations in the South, and a white secretary for the South soon to enter the field; while an honorary commissioner is in Japan, preparing the field there for independent organization. In this more than continental undertaking, whose conscientious decentralization and fostering of local initiative and control is as noteworthy as the imperial sweep of its plans, the advance since the forces were numbered at Toronto is, as the general secretary truly says, phenomenal.

The Sunday School Federation of the Protestant Episcopal Church, while representing schools whose statistics are, wherever possible, included in the International figures, has nevertheless a distinct field and a separate record. From the Bulletin* of the New York Sunday School Commission may be gleaned a story of rapid advance in diocesan and inter-diocesan organization, the formulation of a subject-graded curriculum intended to represent modern educational principles, the creation of a remarkably complete and varied apparatus, and the spread of enthusiasm and high pedagogic ideals among the Sunday schools of the Episcopal Church with a rapidity and to a degree that challenges the admiration of every observer.

Every denomination, in fact, has made more or less progress in its Sunday-school activities. As publishers of lesson-helps, they have improved their product both in appearance and in pedagogic merit.

*The Sunday School Commission Bulletin. Quarterly, 416 Lafayette Street, New York.

The work of some successful lesson-writers is now syndicated and thus made to benefit a wider circle. The Sunday-school secretaries are vigilantly noting the needs of their fields and leading their conservative forces in the direction of educational reform. Under the pressure of a more and more insistent public demand, even the theological seminaries are making progress in attention to Sunday-school work; and many brief lecture-courses by recognized Sunday-school speakers have been admitted to their overcrowded calendars during this and recent seasons; while one (Southern Baptist, Louisville, Ky.) has installed a professor of Sunday-school methods, and others have continued their extension courses and other evidences of practical interest in the Sunday-school problem.

The labors of such a bureau of information as was wished for at the outset of this paper would enable us, undoubtedly, to chronicle like progress in the many other forms of organized Sunday-school effort in this and other lands.

The third division of Sunday-school progress may be styled: *Specific progress* — progress in respect to specific phases of Sunday-school service, which we may broadly classify as, Extension, Organization, and Material.

a. Extension. Whatever brings the influence of the Sunday school to bear upon a wider circle of individuals must be counted as a mark of progress, not only for the work in itself, but also for the reflex gains to the Sunday school proper. Hence we note with satisfaction the statistical indications that those ingenious and happy devices, the home department and the cradle roll, continue to make substantial progress, relating many added thousands each year to the Sunday school through participation in home Bible study and the joint interest of parents and school in the spiritual watch-care of the baby.

b. Organization. The Sunday schools appear to be moving toward more efficient forms of departmental and class organization. In an organism whose activities are so largely habitual, impulsive — one might almost say sub-conscious — every influence that tends to guide the teacher's work into more wisely chosen channels of effort, and to group hitherto separate movements into form and plan, is great gain. Hence the tendency to seek a graded or at least a departmental form of organization, noticeable at every center where inquiries from superintendents and pastors are received, must be counted progressive, apart entirely from the question as to how far these departments and grades are really teaching things worth while. Thanks, largely, to the vigorous administration of the International Association's department of elementary

work, under its able secretary, Mrs. J. Woodbridge Barnes and her numerous coadjutors, a standardizing of the elementary departments of the Sunday schools has largely been effected, under these names and ages: Beginners', three to five; Primary, six to eight; Junior, nine to twelve. Wherever the influence of organized International fellowship in the elementary grades is felt, the Sunday-school teachers of the younger children are learning to classify themselves in one or another of these departments, to make use of standard methods and material, to move for the graded organization of their Sunday schools, and to identify themselves permanently with the department rather than with the pupils of their choice. Graded instruction, in summer schools and institutes, is being provided for these graded teachers, and their ideals and needs in lesson material and equipment are rising with notable rapidity. In like manner, the secretary of the New York Sunday School Commission, who is also secretary of the Federation of the Protestant Episcopal Church in the United States, the Rev. William Walter Smith, M. A., M. D., reports a constant accession to the ranks of Sunday schools adopting a graded form of organization. Forty-nine such schools are listed in the last issue of The Sunday School Commission Bulletin.

Under this head of school organization must also be placed the widely advertised movement for the more effective organizing, enlarging, and conducting of adult classes. It is not strictly a "new movement," or the burden of advocating the idea of a self-governed adult class of men or women was carried for years before by Mr. Marshall A. Hudson of Syracuse, and has been brilliantly exemplified by the "Alling Class" of Rochester, New York. There are now three lesson monthlies published for circulation among these classes, and the method-literature on the subject is voluminous. Besides the national organization of the Baraca and Philathea classes, other affiliations have been formed more or less successfully; and in Illinois and New York the state Sunday-school associations have for several years adopted the work as a department, with other states and provinces falling into line. The International Association has recently assigned one of its secretaries, Mr. W. C. Pearce of Chicago, to the leadership of its part of the movement, and a rapid popularization of plans and methods may be looked for.

Here also we must note the progress of the Sunday schools in the work of teacher-training. The science of teacher-training and the development of ideal materials for training-class work are in the hands of another department of this Association. But the facts of progress

in the Sunday schools on this line belong here. At the International Convention of 1905, not long after our last convention, Mr. W. C. Pearce reported thirty-four thousand enrolled members in the Sunday school training-classes of the International field. This was a great advance over the nine thousand reported at Denver in 1902, and indicated a substantial increase in the attention given to the subject by the subordinate organizations. In September, 1906, fifteen months later, the thirty-four thousand had swelled to fifty thousand. Pennsylvania alone gave a diploma last year, after a reasonably exacting written examination, to 1005 graduates from its more than five thousand enrolled students. Insignificant as these statistics may seem alongside the million and a half teachers in service, they show a movement that is taking hold of the imaginations and ambitions of the everyday workers far and wide. The certificated Sunday-school teacher, and the waiting-list of graduated applicants for teachers' positions, are destined not many years hence to be regular and not as now exceptional.

We now come to those phases of specific Sunday-school progress which relate to the *material* used in the work of Sunday-school instruction. The activity of those engaged in the creation and issue of graded lesson material has been great. The Journal of this Association has from time to time noted the development by this Sunday school and that of its own independent course of graded lessons; and the Association office could furnish a long list of schools known to be experimenting and perfecting plans and even publishing printed courses more or less available for others' use. This widespread struggle for the best, by local leaders possessed of educational initiative and so supported as to be able to work clear of relationship to larger and more popular movements, is of most happy augury; and it is high time that the result of their experimenting be gathered for the use of all. Let this Association, either through its secretary, or through the executive of this department, or through some specially appointed committee, address itself seriously to the task of procuring samples, reports, curricula, and answers to a carefully prepared syllabus of questions, from every Sunday school known to have done original work in the creation of subject-matter, or to have achieved special success in the adaptation of some new teaching or grading plan. Let the data thus secured be sifted and made the basis of a report to the next annual session of this department, with a view to the standardizing of grade material and method as rapidly as the scientific correctness and practical availability of the matters recommended can be demonstrated by experience. If we can, even to a

small degree, arrive at unanimity in our recommendations, our work will be felt for good throughout the field.

But besides these laudable efforts at independent preparation of adapted lesson material, there are not a few organized movements in the same direction. At least one denomination, the Congregational, has issued an advanced course for older classes, anticipating the utterance of the International Lesson Committee's syllabus of advanced lesson choices. The Sunday School Commission already referred to, has a full set of helps for a subject-graded course, and is rapidly introducing them. The American Institute of Sacred Literature at Chicago is constantly adding to its fine apparatus of text-books for graded Sunday-school teaching, and offers help and suggestions to local leaders. The Bible Study Union's lessons continue popular in many quarters, and its issues are revised from time to time; while ideas in lesson-work and lesson-help manufacture which it was instrumental in introducing are now widely used in connection with the International issues. The Friends, the American Unitarian Association, and other bodies not here named, are also issuing graded material of high merit.

It must not be forgotten, however, that the International Association is also to be included among the sources of graded lesson material, and that participation by this body to even a small extent in this work is a factor of tremendous import when we are reckoning up the units of Sunday-school progress. The two-years' International Beginners' course, issued in 1902 and immediately brought out, first by the Sunday School Times, and then, much more effectively, by the Westminster Press, lays the foundation for a complete graded course, by providing a fairly well chosen set of lessons for the kindergarten years. Supported by the active propaganda of the elementary organization in the state and provincial associations, the Sunday schools of high and low degree, large and small, city and country, East and West, are forming beginners' classes in what once was the ungraded and ill-assorted primary department, and are supplanting the ungraded International general lesson by the introduction of this graded material. In New Jersey, over twenty-three per cent of all the Sunday schools in the state are now teaching these beginners' lessons; and the reports which reach Mrs. Barnes, the International secretary, show corresponding progress in nearly every other field.

The advanced International lessons occupy an entirely different position. We hail them as a move full of encouragement; but they have behind them as yet no such organized constituency of graded and ambitious teachers as petitioned for the beginners' lessons and is now peti-

tioning, with prospects of early success, for a continuation of the graded series until it shall cover the whole nine years from three to twelve. The teachers, the departments, and the field organization are ready for these graded lessons, as they have not been ready hitherto.

The use and advocacy of supplemental lesson material has been frequently contemned, by Sunday-school reformers, as a weak and ineffective compromise with the essentially unpedagogical idea of one lesson for all grades. And in truth, did its advocates plan to rest with the mere supplementing of an ungraded and avowedly incomplete course of lessons, the contempt might be deserved. But the supplemental lesson is a necessary step in the evolution of a popular graded lesson course. The little outline of supplemental studies for the first nine or ten grades, to the pupil's twelfth year, issued by the International Elementary Department,* is now the basis of graded teaching, for about half the allotted teaching time, in thousands of primary and junior departments where a departure from the International ungraded lesson would not as yet be practicable. Everywhere it is arousing fresh interest in grading and grade work. It needs revision; but its practical value is attested by abundant experience.

The movement for the introduction of missionary teaching into the Sunday schools may claim our attention in closing. It certainly seems reasonable to pursue the story of Christian conquest in the Book of Acts to its logical continuation in the mission work of Christendom to-day. The need of suitable text-book material is being rapidly supplied, and the problems of method and substitution are being studied with a zeal for the Sunday school's upbuilding and not alone for the gains expected to the missionary cause.

What progress is of most worth? If the test of the teacher, as Thwing says, is the stupid boy; if the test of a civilization is not what it does for the rich and the noble, but what it does for the needy and the poor; then surely the test of any movement for Sunday-school progress is not in the gains it wins among the relatively few schools of power and educational ideals, but rather in the degree to which certain definite steps of progress are taken by a great multitude of Sunday schools the country over. And among these steps, those are of the greater worth which most surely add to the Sunday school's power and willingness to take further steps forward. And as between service for the lower and for the higher grades, the former takes the precedence; for the school can be successfully placed upon a graded footing only so fast as the

*Outlines of Graded Supplemental Lessons for the Elementary Departments. Mrs. J. W Barnes, Newark, N J.

pupils can be intelligently introduced, by completion of studies in the lower grades, to the more exacting studies which follow. Measured by all of these tests, the contributions of the last few years to the general progress of the Sunday school as an institution have been worthy and wise.

MATERIAL FOR ORGANIZED SUNDAY-SCHOOL INSTRUCTION

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Before any successful attempt at gradation can be accomplished in the great world of Sabbath schools it is pre-eminently necessary that there be a general knowledge of the religious developmental needs of children and a definite formulation thereon of a course of study adequately elastic and adjustable and at the same time sufficiently comprehensive to meet and satisfy the developing needs of the expanding mind and soul. This paper will not project a new curriculum but will gather together what has been accomplished so far, and will briefly criticize the same in the light of modern principles.

First, *the Method:* The writer put himself into communication with all known publishing houses issuing Sabbath-school literature, with authors of known courses and with schools organized into specific grades and following a definite curriculum. It is not supposed that the courses about to be enumerated form the sum total of such courses, nor that they are the best that exist anywhere; they are simply the ones I have been able to secure.

Basis of Criticism: A course of study to fully satisfy the demands of religious pedagogy must possess at least four requirements:

First, there must be a gradation in the material studied. It is a fatal fallacy to suppose that the same material may be presented to all ages with gradation in method. As one of my correspondents put it: "What is needed is not gradation in lessons but gradation in teaching." Child psychology has revealed the developmental quality and nature of the human mind and has made manifest that there are distinct periods of life that demand a specific material of instruction that tends to satisfy the natural desires of such a period, through which satisfaction the growing soul expands into those interests and needs that characterize the next higher period of development. An efficient course of study must make provision for the epochal times of child life. The efficiency of a course of study in the secular school grows in large measure out of the possession of this quality. In the religious life no new law enters that will excuse the curriculum maker or the teacher from a careful recognition and application of the fundamental laws of human psyche.

Again *an efficient course must be organic.* The work of each grade

must be vitally connected with that of the other grades. It must hold that double relation of cause and effect. The kindergarten must look forward to the primary school and back to the home. Its material and its teaching must so develop the child in power that he will be able to pursue with interest and profit the work of the advancing primary years. The primary grade must build its superstructure upon the kindergarten foundation and at the same time prepare a rock-bed upon which the junior grade may rear its intellectual and religious edifice. Lack of energy and loss of effectiveness invariably follow when this principle is not strenuously adhered to.

The third requisite demands that the course be comprehensive. It must include all of the essentials of religious knowledge. It should cover the whole period of the divine revelation to man, not necessarily in detail but in its varied interests and activities. This principle through the course of study would lead the child into a knowledge of God as revealed in nature, in the Bible, in individual life, and in institutions. There would be a careful study of human character and its laws and forces, of ecclesiastical history, of missionary and philanthropic enterprise, of comparative religions, sociology, and ethics, of the doctrines of the particular and the leading denominations, and of hymnology as well as of the Bible content. A man or woman so instructed would be at least an intelligent Christian.

The fourth requisite is the principle of adaptation. This is in a measure involved in the first, but it is worthy of specific mention. It declares that the needs of the child at his particular stage of development *must be recognized.* Paul had the true ring when he wrote milk for babes, strong meat for men. There are certain dominant interests peculiar to stages of development swaying the individual life and leading it in certain definite directions. These indicate the soul hunger. They point out fundamental needs and aptitudes. Sometimes they are healthy and sometimes unhealthy. In either case they suggest the methods and the material to be employed in developing that particular individual.

There are other qualities that will mark a strong course of study, but these four are the predominating ones. In them we therefore have a standard by which the efficiency and the sufficiency of a curriculum may be tested, and a general guide in the projection of a new one. *It must possess gradation, organization, comprehension, and adaptation.* We now turn to see what has been accomplished.

At the very beginning of such a study one finds that old and practically universal system known as the International lessons. It is so

familiar to every Sabbath-school worker, that but a descriptive word is needed. Its method consists in arranging a series of Bible topics or lessons for a cycle of seven years, part being taken from the Old and part from the New Testament. Frequently a half year has been spent on each though there have been departures from this equation. It aims to present a fairly comprehensive view of the Bible in each series of lessons, covering the literary, historical, biographical, prophetic, doctrinal and epistolatory elements. In the school it takes no recognition of age, or grade, or mental, moral, or religious proficiency of the learner, but presents the same lesson matter to all the classes.

Criticism: Any one familiar with the history and growth of the Sunday-school movement must be conscious of the great service that the International lessons have rendered. They brought order out of chaos and enthusiasm instead of indifference, and greatly elevated the spirit and the purpose of the workers. They have fostered, possibly created and fostered, an interest in the Book, and through their use have built up a spirit of religious tolerance and a consciousness of the brotherhood of the race. They have produced a healthy emulation among the publishing houses whereby a better type of religious literature has resulted, though much of that bearing directly upon the lessons has but little passing and still less permanent value, and when tried by the touchstone of modern text-book requirements is found wholly wanting in precious content. Various strictures have been pronounced against them, some justly; some unjustly. With these we are not concerned. The vital question for us is, do they meet the requirements laid down in a former paragraph, viz.: gradation, organization, etc? It is unnecessary to examine them in the light of each of these requirements for they violate every one of these fundamental pedagogic principles, and since they are wrong in principle they are totally inefficient in application, and no matter what service they have rendered they must be reformed or they will be supplanted.

A second system is the supplemental system. This consists in giving the class additional matter not found in the regular lesson, such matter being chosen in harmony with the stage of development of the class. So far as it goes it is good, but why grade a portion of the lesson and not the rest of it? Most of the supplemental lessons investigated lack in progressiveness and definiteness, and have the effect of dividing the already too short time for the lesson work.

A third system is the Bible Study Union Lessons, more commonly known as the Blakeslee system. It divides the Bible into three parts, the Old Testament, the Gospels, and the rest of the New Testament.

Six series of lessons are built out of this material, and each series is divided into four courses corresponding to the four departments of a graded school, i. e., primary, junior, intermediate, and senior, and each course employing a different portion of Scripture. The work proceeds along two lines, the biographical and the historical, and is so arranged that a year is spent in each part of the three main divisions, and when once traversed they are again repeated.

Criticism: The curriculum is graded, but it is not a natural, it is rather a mechanical, one. It lacks in vital organic relations. Knowledge of the Bible rather than the needs of the child and his development seems to be its aim. As far as the Bible is concerned it is quite comprehensive, but is devoid of other sources of religious intelligence. In adaptation it is not at all good. Much of the material is unsuited to childhood, or at least is not so arranged as to recognize the developmental life periods.

The Episcopal Church seems to be working very earnestly at the problem of graded curriculum, so I present next what is known in their literature as the "S. S. Commission Source Method Lessons."

The general scheme of Sunday-school organization is to follow that of the day school. The course provides matter for the primary, grammar grades, high-school, and adult ages. It covers the Scriptures, church catechism, prayer book, church year, Christian evidences, the church doctrines, church history, methods of church work, sociology, missions and hymns. This is a well-organized course of study, well graded, and fairly comprehensive, but is lacking in adaptation to the child. It assumes that the truth to be mastered is the important thing and so elevates it above the growth of the learner, and thus violates the fundamental law of all teaching, viz., the mind of the learner must be the point of departure. It possesses many virtues, but cannot become a universal course as it is formed on an exclusively Episcopalian plan. I have also consulted a dozen other curricula employed in various parishes and in other states, such as California and Massachusetts. While these curricula differ in many points from the "Source lessons," they have so much in common therewith that it may be taken as the type of curricula for that church.

The Society of Friends is doing a good piece of work by way of a graded course of instruction. As yet the detailed curriculum is not fully projected but the general purpose and outlines have been set forth:

Seven years and under: Bible stories, stories of religious characters, stories illustrating virtues.

Eight to eleven: Stories continued with special attention to memor-

izing. This memory work consists of selected passages from the Scriptures, beautiful poems with a moral and religious content, and hymns.

Twelve to thirteen: History of the Jews and early Christians, covering the whole Bible period.

Fourteen to fifteen: Study of the organization, testimonies, and history of the Society of Friends.

Sixteen to seventeen: Ethical and moral lessons based on the Prophets and the Gospels.

Eighteen: The Bible as literature.

Nineteen: Study of social problems.

Adult classes: Careful Bible study, church history, ethical and social problems, etc.

Criticism: Like the "Source lessons" this course is designed first and last for a particular denomination and cannot therefore pass into general usage. So far as the details have been set forth there is a fairly good recognition of the child as the center of instruction but it is lacking in those niceties of adaptation which it is now possible to introduce into Sunday-school work. I am sure, however, that helpful suggestions will be found throughout all its parts.

Individual schools in the Unitarian church have developed strong courses of study. Most of these are based on the publications of the Unitarian Sunday School Society. A typical one is that of the Disciples Church of Boston. It forms a sort of trilogy — there are three parallel lines of study and activity, viz., Bible lessons, ethical teachings, and social service. Taking the child at four years of age it outlines a course of study for sixteen years and suggests possible lines for Bible classes. Character is the aim. In the accomplishment of this not only is specific Bible instruction given, but an endeavor is put forth to make the child intelligent along religious, ethical, and social lines. It treats religion as a natural growth of the human soul and seeks to stimulate such growth. There is, however, a predominance of the philosophical and intellectual elements to the neglect of the emotional and imaginative. The course is well constructed, thoroughly knit together, but is not adapted to the epochal life of the growing boy or girl. In passing I may say that this society is developing some very excellent manuals that could be used with profit in schools other than of the Unitarian faith.

Professor Richard Morse Hodge of Union Theological Seminary in his Manual Methods of Sunday School Teaching, appendix B, has outlined a splendid course of study covering three lines — Biblical Literature, Biblical History, and Church History. It makes provision for the kindergarten and twelve years of progressive instruction and has

suggested work for the adult school. It is a very satisfactory outline and meets fairly well the requirements of modern pedagogy. It needs details in order to make it serviceable to many communities.

In chapter XIII of the book entitled The Pedagogical Bible School, Dr. Haslett has presented a fairly complete outline of a graded course of study based on the developing conditions of the child. His intensely minute classification of child life may be somewhat fanciful and extreme, yet the scheme, as a whole, is an honest and faithful and largely successful attempt to adjust the educational material to the needs of the growing soul. He makes provision for early childhood — kindergarten; middle childhood — primary period; advanced childhood — junior period; early youth — the intermediate period; youth — the senior period; mature life — adult period. A specific aim is formulated for each of these, the quality of mind and heart to be developed is indicated and the material to be employed carefully outlined. This is an excellent scheme and the teacher looking for suggestive plans of organization and matter will find this course exceedingly valuable.

All students of the field must know of the volume by the late Professor Pease. In the preparation of the book he constantly had in mind the pupil, the subject matter and the end to be attained. He follows the usual six-graded form of school, indicates what should be accomplished in each grade, and points out in detail the material and how to handle it, going even so far as to formulate the questions. It is an excellent piece of work. One, however, cannot but feel that the form of the book and the detailed method smacks too much of the typical Sunday-school helps. His outline is:

Kindergarten — Teaching God, the Workman.
Primary — Teaching the revelation of God, the Loving Father.
Junior — Teaching God, the World Ruler.
Intermediate — Teaching God, the Character Former.
Senior — Teaching God, the Source of Truth.
Adult — Teaching God, the Eternal King.

There remains to be mentioned a course prepared by the secretary of this association, Mr. Henry F. Cope. This is built up on a slightly different method, though aiming to accomplish the same results as the others. Mr. Cope has carefully detailed the subject matter that should be studied during each year of the child's Sunday-school life and has sought to discover among the multitudinous books of the field a volume covering the material set down for the particular year or period, and which at the same time is suitable for the child to read and study. Thus he follows very closely the practices of the secular school, which first defines

the work of each grade, then puts into the hand of the child a volume adequately presenting such material. Whether he has been happy or not in his topics and texts, this in my judgment is the method by which this vexed problem must be solved. His course in detail is as follows:

KINDERGARTEN

Religious conceptions moulded by stories, games, and exercises.

ELEMENTARY

Grade 1. Religious conceptions in detail, moulded by stories, manual work, memorizing of simple passages.

Grade 2. Same work, with greater detail, introduction of biography, memorizing also of longer passages and short hymns.

Grade 3. Old Testament narratives; into this may be woven geography; using manual methods.

Grade 4. Life of Jesus, following plan similar to grade 3. Make picture-life of Jesus.

Grade 5. Lives of the Apostles. Use the travel interest, manual methods, collect museum material.

Grade 6. A general introduction to the Bible. A year's survey of the whole, using the Bible freely. Use manual methods freely.

Grade 7. (a) Biography in the Old Testament; beginning of hero study.

(b) Christian biography, beginning with Jesus. Have pupils work on the heroes of Christian history as they would on Washington or Lincoln.

Grade 8. Church History, beginning with the "Acts" (first half of year).

Christian Missions (second half of year).

SECONDARY

Grade 1. Preparation for Church Membership.

1st half: The Christian life; develop, in part by biographical studies.

2d half: Christian service; lead to enthusiasm for service in the Church.

Keep in mind that these are the "decision years."

Grade 2. (a) Christian Institutions.

(b) Denominational life and polity.

Grade 3. Old Testament Literature.

Grade 4. New Testament Literature.

SENIOR

Grade 1. Historical Study of Biblical Literature.
Grade 2. Advanced Life of Christ.
Grade 3. (a) Christian Evidences.
(b) Christian Doctrines.
(c) Practical Ethics.
Grade 4. (a) Practical Christianity, Social Service.
(b) Missions, Comparative Religions.

TEACHERS

Grade 1. Child Study.
Grade 2. Religious Pedagogy.
Grade 3. Sunday-school Organization and Management.
Grade 4. Advanced Biblical Introduction.

Recapitulation:

My study has revealed the following nine courses of study:

I. International Lessons.
II. International with Supplementary Lessons.
III. Bible Study Union Lessons. Bible Study Pub. Co., 250 Devonshire, Boston, Mass.
IV. S. S. Commission Source Method Lessons. New York Sunday School Commission, 29 Lafayette Place, N. Y. City.
V. Friends' First Day School Lessons. Eliza H. Worrell, Y. F. A. Bldg. 140 N. 15th St., Phila., Pa.
VI. Various Curricula published by the Unitarian Sunday School Society, 25 Beacon St., Boston, Mass.
VII. Manual Method of Sunday School Teaching. Prof. Richard Morse Hodge, Union Theo. Seminary, N. Y.
VIII. Haslett, The Pedagogical Sunday School. Fleming H. Revell Company, New York City.
IX. An Outline of a Bible School Curriculum. Professor Pease. University of Chicago Press, Chicago, Ill.
X. Cope, Suggested Curriculum. "The Modern Sunday School." Fleming H. Revell Company.

The results of this study have led me to the conclusion that the absolutely satisfactory and practical curriculum has not yet been published.

2d. That the formation of such a curriculum demands the co-operative labor of several specialists and cannot be well wrought out by a single mind.

3d. That this association or some other should devote considerable

time and effort to the accomplishment of such a task. Therefore I recommend that a committee of twenty-one be appointed to whom shall be assigned the task of the organization of a curriculum. Said committee to be composed of sub-committees representing the Kindergarten, Primary, Junior, Intermediate, Senior, Adult and Normal departments of the Sunday school and that said committee report at the next annual meeting of this association.

MATERIAL OF INSTRUCTION FROM THE POINT OF VIEW OF THE LEARNER

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Next in importance to a rationally determined educational aim, is the choice of the material of instruction. The question of what this material shall be, in the different kinds of schools and with different types of pupils, is extremely difficult to answer. Even educational experts do not always agree in their views as to what should constitute the courses of study in our public schools and colleges. In fact, our knowledge of the nature of man, and of the world about him, is being so rapidly modified by science that our resulting conceptions of the fundamental purpose of education are confused and chaotic. We know that we are dissatisfied with the educational programs of the past, because we see clearly that they were based upon very inadequate ideas of human life, and of the universe. But we are far from being sure as to what programs should take their place. Much less are we in agreement. In education, as in other things, we are living in an age, if not of revolution, at least of marvellously radical and rapid change. The only really safe attitude to take in the midst of changing knowledge and points of view is that of open-mindedness and alert, optimistic inquiry for the best that is known.

And yet, in spite of the difficulties of the problem, and the impossibility of its complete solution, there is no teacher who faces a class of boys or girls, with any degree of professional insight and conscience, that can escape raising the question of what material of instruction he shall use. For it is by no means a matter of indifference what kind of intellectual and emotional experiences we provide for the pupils in our class-rooms. What we teach them modifies their lives, permanently, however slightly or profoundly. There is more than an analogy between what we put into a child's mind and what we put into its body. Both processes involve the same fundamental reactions of life to environment. To get the soul adjusted to ideas, and to modes of mental reaction that produce arrests of development is no less an interference with the life-process than to get the body adjusted to food and to forms of physical reaction that produce organic arrests and death. We cannot secure normal conditions of health and growth in the mind unless the

right kind of mental stimulus be supplied, any more than we can secure the right degree of health and growth in the body without providing adequate nourishment. In the one case, as in the other, arrest of development and disease may result from ignorance and carelessness in those who have the care of children. History and current life afford quite as many illustrations of stunted and enfeebled minds, the result of bad educational material, as of stunted and enfeebled bodies, the result of bad nutritive material.

So it is that the problem of the choice of lesson-material forces itself upon every teacher worthy of the name. And so it is, that every teacher should think out some sort of solution for himself, in the light of the best current thought, and in terms to suit the practical demands of the situation that confronts him. I know of no greater need in religious, as in secular, education, than that of teachers who have the intellectual equipment, the disposition of heart, and, I may add, the moral courage, to do this fundamental and necessary thing.

Nor are we entirely without help in our attempt at a personal solution of the problem of educational material. There are at least some things fairly well established in modern psychology and education that enable us to face in the right direction. Scientific educators at least are agreed that the material of instruction should be selected from the learner's point of view. We may call this the psychological choice of lesson-material, because it proceeds from an inductive inquiry as to the nature and needs of the life that is to be educated. The psychological choice of the material of instruction is strictly modern, although its beginnings were made as far back as the Renaissance of the fifteenth and sixteenth centuries. It is by no means a common method even yet. Indeed it is seldom employed by educational organizations as a whole, or consistently applied to the construction of educational programs. In past centuries, entirely, and in current life, for the most part, all institutionalized forms of education have been under the sway of a radically different method of selecting educational material. Such may be called the logical method, proceeding, as it does, from some *a priori* assumption of what should be taught. By the logical method, the standard of estimating the material of instruction is external to the learner. The teacher is primarily interested in his subject and but secondarily in his pupils. He is more concerned about knowing his Latin, mathematics, or Bible than the human nature he is subjecting to his instruction. The child, indeed, is to be conformed to the course of study rather than the course of study conformed to the child.

The selection of educational material by this method has involved

various standards of choice. In our own day, and country, it is as varied as our civilization. In religious education it is sometimes the mastery of the contents of the Bible; sometimes, the conversion of the pupils; sometimes, the realization of the monastic ideal of other-worldliness; sometimes the application of scholastic methods to the support of sectarian doctrines and practices. In all cases, the Bible supplies essentially all the material of instruction.

Human life is uniformly subordinated to an external ideal or standard. Character is to be formed, or reformed, according to an objective, more or less alien, criterion of culture, whether intellectual, æsthetic or religious. Life, in short, is conformed to externals, instead of externals being conformed to life.

Now, this choice of educational material according to criteria external to the life of the learner is a radically different thing from the choice of such material from the learner's point of view. There is no common ground between the two methods. They imply absolutely different attitudes towards the human soul, absolutely different conceptions of religion, absolutely different philosophies of life. The logical point of view assumes that the soul of man may be fashioned in this form or that form, like a block of marble, or a lump of clay, and made to reflect some type of culture or creed. This is the static view of the soul — a passive soul, a soul fashioned from the outside. On the other hand the psychological point of view regards the human soul as a living, active being, developing, as the plant, by appropriating from its environment what it can use, and assimilating to itself the objective world in such ways as will effect its most complete self-realization. This is the dynamic view of the soul — a soul active, self-determining, self-creative. Between these two philosophies of life, there is no common ground. The one would construct life from the arbitrarily chosen material of an objective world; the other would construct a world that should realize the consciously unfolding life.

Between these two conceptions of religious consciousness and experience there is no reconciliation, either in theology or the religion of daily life. The one seeks a God and a heaven external to life, and must, for that reason, forever transcend experience. The other seeks a God and a heaven that are immanent in the world, and are realizable for every human being whose life is divinely conceived and lived.

Since the psychological choice of educational material thus implies a certain conception of the soul, a certain view of the fundamental nature of life, a certain type of religious consciousness, we may naturally expect to find it rooted historically in religion, philosophy, and the

human sciences. Religiously considered, it unquestionably grows out of the primary impulse of Christianity. It was Jesus himself who first discovered the divinity and worth of the natural man, deep buried beneath centuries' accumulations of social and religious institutions, symbols, and forms. He it was who first asserted, now in the Beatitudes, now in parables, now in friendly discussion with disciples, that God and the kingdom of heaven are immanent in the human soul. He it was that answered the question as to who is greatest in the kingdom of heaven by placing a little child in the midst of his questioners.

This conception of the divine content of human nature, and its predominantly creative, rather than passive, function in the order of things, was lost to the world for nearly fifteen hundred years. Then it was rediscovered in the new birth of self-consciousness that came with the Renaissance. It found expression in Martin Luther and other leaders of the Reformation when they asserted their own spiritual freedom, and tried to effect the educational, as well as the ecclesiastical, emancipation of the common people, by once more discovering the original sources of goodness and truth in man's life. Thence, at the hands of a long series of educational reformers, but more especially through Comenius, Pestalozzi, and Froebel, it was made more and more familiar to the educational thought of the world. In Froebel it reached its clearest comprehension and statement. "All things," said he, "live and have their being through the Divine Unity, in and through God. All things exist only through the divine effluence that lives in them. The divine effluence that lives in each thing is the essence of that thing. It is the destiny and life-work of all things to unfold their essence, hence their divine being. . . . . It is the special destiny and life-work of man, as an intelligent and rational being, to become fully, vividly, and clearly conscious of his destiny and life-work; and to accomplish this, to render it active, to reveal it in his own life with self-determination and freedom. Education, therefore, consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner law of Divine Unity, and in teaching him ways and means thereto." From this religious interpretation of man's life, and of nature, Froebel arrived at his great principle of self-activity in education. This he made the basis of his kindergarten, which was the first consistent attempt to educate children from the point of view of their own lives.

Scientifically and philosophically considered, the psychological choice of educational material had its beginnings in the Renaissance. Some of the more thoughtful and independent minds of that period,

catching the scientific spirit of Aristotle and other ancients, but more especially of Saracen learning, sought to apply it to the study of nature. Later it came to light educationally in the French Rabelais, thence through Bacon and Locke, in England; Rousseau, in France; and Herbart, in Germany,—it was gradually strengthened and elaborated until in scientists like Huxley, and philosophers like Spencer, it reached its culmination. Two of these men have contributed in a more special manner than any others to its development, at least from the point of view of this paper. I refer to Herbart, who gave to education the conception of interest as a principle of instruction; and Spencer, who first presented, from a rigidly scientific point of view, the conception of education as a process of life, and of educational material as means towards more complete living.

In estimating the material of instruction, therefore, we have as our standards three great principles, definitely established by essentially concurrent testimony of the educational reformers during four centuries. These principles may be summarized as follows: (1) Since education is a process of life, that material should be selected for educational purposes which will help the child to live out its life most completely. (2) Since interest is the function of mind which guides the individual in selecting and appropriating suitable experience, that material of instruction should be chosen which has intrinsic relation to the child's interests. (3) Since the life appropriates to itself the material of experience only through active response of all its powers, that kind of instruction should be given which calls forth the child's self-activity as completely as possible. These principles, arrived at in various ways by educational thinkers, are being confirmed, directly or indirectly, at the hands of thousands of scientific investigators. There can be no doubt that they will ultimately be accepted everywhere as guides in the construction of educational curricula. All types of educational material whatsoever that are not in harmony with them must give place, if education is really to meet the needs and fulfill the hopes of humanity. These principles are discoverable only in the life of the learner, and to the life of the learner must educators go for standards that shall guide them in selecting the material of instruction.

The application of all this, more especially to religious education, may be briefly made. And, first, the general point of view of religious educators must be shifted from religious externals to human life itself,—from ecclesiastical institutions and creeds, and the Bible, to the children and men and women for whom all these agencies have been given. That is to say, we must get back to God's way of creating men, and to

Christ's way of recreating them. I believe it is not commonly realized how completely inverted men's interests and judgments may become in this matter. There are undoubtedly men and women devoted to their Bibles, churches, and Sunday schools, who feel little interest in human beings except in relation to these things.

It is an irreparable loss for religion that theology, while heaping up mountains of literature about the Bible, has had absolutely no share in giving to the modern world that rational understanding of the human soul which at the hands of science is revolutionizing the thoughts and institutions of men. Now, I can see no other explanation for this neglect except that the interest of theology has lain elsewhere than in the life of man. I fear that not infrequently the center of interest in religious education lies in the Bible, the church, and the Sunday-school organization rather than in the children.

Here, then, is the first step to be taken in choosing the material of instruction from the learner's point of view. The learner must come first in the affections of religious educators, as well as first in their intellectual regard. There must be a kind of religious conversion from biblical and ecclesiastical excess of reverence to a reverence for human life.

Having thus changed their mental attitude and center of interest, religious educators should shape their curriculum from the point of view of their pupils. (1) The body of material should be of such a character as to help the learner habitually to regard his whole life as involved in religious experience, and to live out his whole life upon the highest level of his selfhood; (2) It should be so selected and arranged as to appeal to the special interests and aptitudes of the period of life represented, in order that the learner may assimilate it and make it a vital part of his personality; (3) It should suggest self-expression on the part of the learner, and provide opportunities for it, helping the learner to make just that intellectual and emotional response which is true to himself, and to perform such activities as will transmute ideas and impulses into deeds.

From this point of view, it is evident that the general material of instruction should be liberally selected. In addition to the Bible it should be drawn freely from science, literature, history, and current life. Naturally, the Bible is the source-book for the ideas and ideals of the Christian religion. But it should be our disposition to find God at work at every stage of the world's history and in every department of life. Thus may we discover for our pupils the divine content of the whole world, and thus may we spiritualize universal human experience.

To illustrate: There are portions of Plato's Phaedo that give clearer and more forceful expression to the great yearnings of the soul for immortality than do any chapters of the Bible outside of the utterances of Christ himself. There are great men, past and present, in what we call secular history, whose lives reveal more of the spiritual content of the world than do the lives of some of the characters of the Bible. I should rather have my children get their ideals as to what a human life should be from men like John Howard and Abraham Lincoln, than from men like David and Solomon. There are facts in the literature of the biological sciences, like physiology and neurology, that may do more to stir the earnest, intelligent mind, and direct it towards spiritual salvation, than do many of the texts commonly taken from Biblical literature. I see no reason why such material should not find a place in the curricula of religious education. Personally, I have had my own religious nature more profoundly stirred by work in a neurological laboratory than by any series of Bible studies or sermons I have ever attended. This, too, is said in no disparagement of the latter.

Moreover, Biblical material itself should be selected and arranged with strict reference to the economies of emotional and intellectual energy. This is not generally the case at present. The selection according to standards outside of the learner's own life has ignored the fundamental principles already mentioned — interest and self-activity. The results are apparent. The minds of pupils have not assimilated the Bible, and neither its facts nor its spirit have been thoroughly incorporated into their lives. There are two tests of what a mind gets out of a subject of study. First, and most important, how much does it love it? And, second, how much does it know about it? Apply these tests to the young men and young women who have come up through our Sunday schools. Do these young people love to read and study the Bible in their leisure hours? And do these young people have an accurate, unified knowledge of the Bible? If we may rely upon the testimony of well-qualified observers, both within and without the Church, the answer must, in both cases, be in the negative.

An important cause of the failure to realize the object of religious instruction has been the altogether well-intentioned but irrational use of the Bible as a text-book. The Bible is not properly a text-book of instruction, historically or pedagogically considered. The canon of the Scriptures was not established, nor the compilation of diverse writings made, for pedagogical purposes. It is more nearly an encyclopedia of history, philosophy, literature, and religion, dealing more especially with the life of the Hebrew people. It is not a pedagogically unified book,

but a collection of books. Imagine such a collection of books, made up of the works of Hesiod, Homer, Herodotus, Xenophon, Æschylus, and other Greek writers, being used in our public schools as a text-book in Greek history, literature, or religion. The Bible is what would be called in secular education a collection of documentary material, a source-book as it were, to be used for reference. This is not to detract in the smallest degree from the importance of the Bible. It is merely to assert that it is not a pedagogical text-book.

If, then, we regard the Bible as a religious, historical, and literary encyclopedia, and not as a text-book, how should its material be used? Manifestly, as source-material is used in secular education. Let us apply this conception, for instance, to instruction in Bible history. Here we should have a series of historical text-books, presenting the material of Hebrew history in a comprehensive and unified form, drawing not only from the Bible but from every other source, historical, ethnological, archeological and other, and being carefully adapted to the grades of pupils for which they were intended. Each of these books would include references to the Bible and give directions for special readings in the Bible so as to make the pupils familiar with it from an historical point of view. To pursue this idea further, there might be written a beginners' book, treating Bible history in a comprehensive and attractive way, somewhat like Dickens' "Child's History of England," and suited to boys and girls from twelve to fifteen years of age. This could be followed by several books dealing with separate periods in a more thorough way, and providing opportunities for supplementary reading in the Bible and elsewhere.

A similar plan might be pursued with regard to the literature of the Bible. A text-book could be written on the literary masterpieces of the Hebrews, and with this as a guide, special studies could be made of the Psalms, Proverbs, etc. There might even be provided a text-book on the religion of the Bible, presenting the great religious conceptions it contains from the point of view of modern knowledge and showing their development in Christianity. What a splendid opportunity such a book would afford for using the material of comparative religion that is so richly accumulating! What a splendid opportunity, too, through such a book, to lead a class of adolescents into an intelligent and sympathetic appreciation of religion

A considerable number of books, based upon this principle of selecting Bible-material, are already in existence. But we need a carefully prepared series of text-books that shall cover the whole field of religious education, written from a strictly educational point of view and de-

signed to give our children an accurate knowledge of the sources of our religion, its development in the hearts and lives of men, and its supreme economy in our own lives. If it be said that such a series of text-books would tend to divert the attention of pupils from the Bible itself, my reply is, that it could not possibly create a greater chasm between the learner and the Bible than already exists through the use of the various chaotic lesson-helps. The influence of the latter in cheapening the material of the Bible for the minds of children, in rendering such material fragmentary and uninteresting, and so in taking the Bible, as a book, out of children's lives, can never be estimated. On the contrary, such a series of text-books would inspire a new interest in the Bible, by giving its contents in an attractive, consecutive, and intelligible form, while at the same time providing a chart and compass with which the pupil might be helped to study the Bible for himself. It certainly does not destroy a pupil's interest in the masterpieces of secular history, literature, or science, or his reverence for them, to approach their study through scholarly and interesting manuals. There is no reason to believe that such a result would occur in the case of the Bible.

ADAPTATION OF IDEAL CURRICULUM AND METHODS TO LOCAL CONDITIONS

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One of the most encouraging things about the present Sunday-school situation is the existence and evident influence of a new ideal. On every hand there is an unrest, which may be called a divine discontent. Old standards and methods are being judged in the light of inadequate results and we are looking for better things.

This is good but therein also lies a certain danger. In any great movement there is always a goodly proportion of those who are possessed of the Athenian desire to see or hear some new thing and for whom a little knowledge is exceedingly dangerous. They are apt to seize upon a new idea and run away with it, or allow it to run away with them, before they have thoroughly considered ways and means. They accept the advice to hitch their chariots to a star, but they seem to have a sublime disregard for the buckles. The star in this particular case is our ideal curriculum for religious instruction; fully graded, with courses adapted to the intellectual and spiritual needs of pupils in each grade, the whole combining unity of purpose with due variety in treatment and progress from part to part. This is the ideal, but it is unwise for a school to adopt wholesale any graded curriculum of study without adequate material in the way of text books and equipment, and teachers competent to use the same.

Many schools in their eagerness for progress have really retarded it by this very mistake. It is usually coupled with the idea that if one can only have a graded course all difficulties will be solved. Disillusionment and disappointment follow as a matter of course, the experiment is given up in disgust, and one more "failure for fads" is chronicled by the conservatives.

The best course of study ever devised will not take the place of good teachers. Even graded lessons will not work themselves. They simply give the efficient teacher a better instrument to work with, or at best, help to arouse an indifferent teacher and secure improvement there. We often hear it said "What we need is not better lessons but better teachers." If it is any comfort to approach the subject from that point of view, I am ready to assent with cheerfulness for as soon as we get really better teachers the better lessons will come. A real teacher revolts

sooner or later against the self-stultification of ineffectual work with inferior instruments.

The average school therefore should be cautious about adopting a graded course because it has worked well somewhere else until sure that the local conditions are suitable. One school in a small town, with teachers of only ordinary ability, adopted a really fine course which had been worked out by a school in an university town, having for teachers many of the university faculty and abundant facilities in the way of reference literature. Now the smaller school thinks graded work is a failure. So it was there.

Another school, similarly equipped, was misled into adopting a course of study outlined in a well known book. The course was an excellent one and full of valuable suggestions. But to put teachers not thoroughly trained in methods of independent study up against the task of working out lessons for themselves, with only the topics to guide them, is to invite defeat. I would not be misunderstood as making plea for the predigested type of lesson quarterly, where everything is made easy for the teacher except the task of interesting the pupil and really teaching him anything. We have had enough of this sort of intellectual narcotic. But while we should not insult the intelligence of any one deemed fit to teach our children in religious matters by denying his ability to think at all, neither should we ignore the limitations that do exist.

The fact is that the average Sunday school at present is doing its work and must continue for some time to do its work through young men and women of average ability and intelligence not particularly trained in habits of study, much less in methods of independent scholarship. Moreover most of these teachers have other work which occupies the greater part of their time. They have not the leisure for research even if they have the ability. We must not ignore the practical advantages which the prevailing type of lesson helps afford to such workers. The material for use is presented in compact form, clearly outlined and easily mastered. To be sure most of it is not worth mastering but if we are to lead teachers on to something better we must not make too great a jump. Before attempting a change, the average school should be assured of text books which outline lessons with reasonable clearness, furnish the requisite amount of historical and illustrative material as briefly as is consistent with adequate presentation and suggest methods of treatment without undue moralizing. With so much of caution as to what should not be done, a word or two of practical suggestion in a positive way may be encouraging to those schools eager for progress but not yet seeing all the way clearly before them.

In the first place *it is not necessary and usually not wise to have a fully graded course to start with.* Almost any school may now establish four divisions, kindergarten, elementary, secondary, and senior or adult, and find one good text book for each. With the material already at hand and forthcoming, such schools may confidently expect to find other good text books ready for use in each of these divisions at the beginning of another year. These will be taken up by the pupils remaining in each division while those who come up from the lower division will take the course that the others have just finished. Thus the foundation for a graded course will be laid, and, supposing the school to be divided into divisions of four grades each, it would take but four years to develop a fully graded curriculum. It goes without saying that there should be a general plan for the curriculum well in mind to start with toward which as a goal the selection of courses should proceed.

A second point which is covered by such a mode of procedure is this: *The deficiencies of some teachers may be met and their difficulties in using modern text books may be overcome by grouping them under the direction of more experienced teachers as division or grade leaders.* These teachers may meet together for the study of the course they are using, thus securing the advantage of the old time teachers' meeting and omitting some of its disadvantages.

This same principle may be carried still further and applied to the school as a whole by *the appointment of some one person as superintendent of instruction.*

This officer may be the pastor of the church, often must be. It may be the superintendent of the school. Preferably, in any large school at least, he should be a separate officer, some one with adequate educational qualifications. It should be his duty to study the problems of the curriculum as a whole, to consider each grade in relation to all the others, to see that variety and special adaptation are neither sacrificed to dead uniformity nor prompted at the expense of proper unity of purposes. It should be his constant endeavor to discover among the teachers or members of his church those competent to undertake independent and original work, and set them at it. With all that has been said by way of caution against rash experimenting in advance of teaching ability, special emphasis should also be laid upon the responsibility laid upon every school possessing such independent teachers of making some contribution to the general welfare. If in any school there be a single teacher competent and willing to undertake the task of working out a course of study for which satisfactory material is not available it is quite as unwise and even wrong to keep that teacher and his class fettered by the

restraints of a uniform system as it would be to plunge the entire school into work for which they were not fitted. Our best text books for religious instruction will come to us as have the best ones in other lines of study, not turned out by a general committee as parts of a system, but rather as the result of practical experience of good teachers; each one working out his problems as best he can, finding the best publisher he can, and leaving selection on the ground of fitness to do its work.

In addition to thus providing opportunity for the independent worker to take the lead, *every effort should be made to bring the entire teaching force up to the highest possible level of efficiency.*

Every school should include in its course some provision for the normal training of teachers. The training of the teacher will include adequate, comprehensive knowledge of the subject matter with careful study of the theory and method of teaching. With a well planned curriculum, the first requirement should be met by the regular course of study in the grades, through which the teacher will have passed; the second requirement should be provided for in special classes for the study of religious pedagogy. There are a number of excellent text books which are now available for such a course. Nor is it necessary to wait until a full class can be gathered or a suitable teacher found in the school. Excellent opportunities are offered in the way of correspondence study. Such reading courses as those offered by the American Institute of Sacred Literature, or by the Sunday School Commission of the Diocese of New York, if actively promoted among the teachers in any school would yield a rich harvest in greater efficiency and readiness to attempt advanced work. The cost of these correspondence courses is moderate. It would be a splendid investment for many schools to bestow a scholarship upon a number of teachers each year.

Another difficulty which must be recognized is that presented by the physical deficiencies of the average Sunday school in the way of rooms and material equipment. Most modern churches are showing improvement in this direction but the vast majority of these edifices indicate a total ignorance of, or disregard for, the claims of the Sunday school for suitable quarters. Separate rooms for the various divisions of the school, except the primary, are yet an innovation; while tables or desks for scholars to work at are regarded as a useless extravagance. The ideal seems to be that of a meeting place rather than of a school room. The influence of uniformity is strongly felt here also.

Something can be done towards overcoming this difficulty by the use of screens, which serve to shut classes from each other's sight, if not entirely from sound. In one school such screens are made to serve a

double purpose by covering the upper portion of them with blackboard material. Where the expense of tables for note book, map, and picture work is felt to be too great, lapboards may be made to answer the purpose. Necessity and the will to do will overcome many physical defects.

Perhaps the greatest need of all is for more of the pioneer spirit; a willingness to make experiments within range of reasonable expectation of success.

We must not expect to accomplish everything at once, but be willing to take time, and to make beginnings. I have heard superintendents and pastors say, "We are interested in this movement and are watching those who are working it out; when the work is finished we want to put it into our schools." So far as such a remark is prompted by proper regard for the caution with which this paper opened, we have no criticism, but so far as it reflects either the spirit of indolence, or of unwillingness to do something even if one cannot do all that might be desired, it is utterly unworthy. Suppose your school does not find a fully graded course with suitable text books ready to hand. Start in with what can be found, in whatever grade it may be. Be content to let one teacher or class make progress even if others have to stand and wait. Do not despise the day of small things. Above all let us consent to sacrifice smoothness of organization to vitality of spirit, rather than, as is now too often the case, to sacrifice spiritual results on the altar of the system.

TEACHER TRAINING IN THE LOCAL SUNDAY SCHOOL

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"The educational problem of every century is to find the schoolmaster, not to found the school," says Dr. Little. In teacher-training is our great need and opportunity. The effort for gradation, in its largest and vital sense, is the only other reform that can compare with it in importance; and that is bound up with this, for it is through the training of the teacher that it will be accomplished.

Whatever there is of ineffectiveness in Sunday-school teaching is not due chiefly to lack of Christian character in the teachers. The most sincere and consecrated members of the Church are found among the number. And perhaps the most careless of all are not wholly responsible for their attitude. Until we take Sunday-school teaching sufficiently seriously to provide training for the teachers how can we expect them to appreciate its responsibilities?

By very few pastors or superintendents is the need of teacher-training fully appreciated, but it is everywhere felt. Few would claim that they have made adequate provision for it. Yet satisfactory plans and results are wholly attainable by the Sunday school of the average church. Such plans this paper is designed to suggest. The writer has ideals as to the Sunday-school teacher's work, but they have not been formed in ignorance of the real conditions under which the work must be carried on in city, town, and country churches.

The principal error, where any effort is made to this end to-day, is in the character of the plan. The chief emphasis is placed upon the teachers' meeting, which can never be an adequate substitute for the training-class. Indeed, its influence is often detrimental to the real development of teaching power. The average teachers' meeting is an institution for the manufacture of crutches for able-bodied people who have never learned to walk. Instead of grounding the teachers in educational principles and giving facility in the use of correct method it simply provides an exposition of the next lesson; and in proportion to the extent to which it guides the teachers in their work it fosters the feeling that a knowledge of either principles or method is a wholly unnecessary accomplishment. Instead of stimulating self-reliance, developing natural gifts, and encouraging such response to the special needs of a

class as will secure a helpful adaptation of the lesson, it checks originality, lessens the personal element in teaching, and tends toward a mechanical repetition of stale thoughts. The plan is defended because the teachers are untrained: the answer is, *Train them.*

The successful conduct of such a class is the immediate difficulty to be overcome. The essential problems to be solved are four: to find the teacher, select and interest the students, determine the course of study, and discover a suitable time and place of meeting. These will be considered in order.

I. *The time and place of meeting.* The first objection to the plea for a normal class is, "When can we meet?" In city and town every evening is already filled with other engagements. In the country an additional weekly meeting would often be welcomed, but the scattered population and the farmer's long work day usually make it impracticable. With a well-equipped and enthusiastic teacher this difficulty may be overcome in case of small groups of especially loyal and progressive teachers. I have known classes that met at nine o'clock Sunday morning, at nine Sunday evening, at four Sunday afternoon, at the close of the Christian Endeavor meeting on Monday evening, for half an hour before the weekly prayer meeting, and others for an hour after its close. But these plans are manifestly unsatisfactory, and of very limited availability. In three-fourths of our schools teacher-training classes can be successfully maintained at only one time during the week. That is, in the Sunday school during its regular session. Adopt this time and one problem disappears. It is the hour already set apart for Sunday-school work by those whom you desire to enlist. Social and other engagements do not conflict.

Certain objections will be urged. First of all, "The teachers cannot attend." I admit it, and reply, Gather as many of them as you can before breakfast on Sunday morning and lead them to higher ideals and better work — but remember that if you limit your efforts to this, this is what you will always have to do. By a normal class in the Sunday school itself you may give *in advance* a training to those who will begin to take the places of your present untrained teachers two or three years from now.

Again, it will be said that this plan will substitute pedagogical lessons for lessons from the Bible for those who take this training. But any worthy pedagogical course taught by a competent Christian teacher will yield as large results in the strengthening of Christian character as the usual round of Bible lessons. Besides this we must take into account the reflex influence of the future teaching for which this prepares the way.

The objection that the training of teachers is not a suitable occupation for the Sabbath is hardly worthy of mention. If the work of the Sunday school is a legitimate occupation for the day that is consecrated to religion, surely no phase of it is more appropriate than that which provides for the perpetuity and greater efficiency of the institution itself.

A more serious objection is that the time given to lesson study in the average school is brief, and the conditions under which the work is carried on are not favorable to thorough study of this kind. Many schools have met the first objection by excusing those who form the training class from attendance at a part or all of the general exercises of the school. This makes it possible to give a full hour to the class session. If a separate room can be assigned to its use it greatly facilitates its work.

II. *The gathering of the class.* Membership should be limited to prospective teachers. If the suggestion as to time and place is followed there will sometimes be a temptation to simply transform some present class in the school into one for teacher training. Sometimes this may be feasible, but there is danger here. The seriousness of purpose, earnestness of effort, and *esprit de corps* that contribute largely to the end in view cannot be secured without this limitation.

With a good course of study and a competent teacher it will not be difficult to secure the co-operation of suitable young people. Membership in such a class is usually regarded as a privilege, *when the class meets at the regular Sunday-school hour.* Some schools have been compelled to limit the number permitted to join. In some cases a pledge to become regular teachers as soon after the course is finished as the opportunity opens is required of all who enter. Some such understanding of an informal kind may be preferable to the rigid agreement.

When such a plan is established, the course of training may readily be extended to cover two years. Then a junior and a senior class will be maintained, and a new group of trained teachers graduated each year.

One caution may well be emphasized. During the course of study no member of the class should be asked to act as a substitute teacher, if the class meets at the regular Sunday-school session. A reserve class made up of those who may be drafted for such service is desirable, but to make the normal class serve this purpose is to defeat its aims. Experience has shown that after a few years of such work as has been outlined the supply of trained teachers often exceeds the demand. Then the normal class graduates may be assigned to a reserve-class where they will do practice work in teaching, and act as substitute teachers as occasion offers, until they are regularly assigned to classes.

III. *The choice of the teacher.* This is usually regarded as the more difficult problem. In few schools is it incapable of solution. Everywhere are public-school teachers who have had pedagogical training. Many of them are in heartiest sympathy with the spirit of the Sunday school, and they respond much more readily to a call to the training-class than to teach the usual Bible lessons. The work appeals to personal interests and makes demands upon professional training.

Such trained leadership can frequently be obtained, but it is not essential. The best teacher who is available should take the class. Some day it will be recognized that this class is the most important in the school, and then the best teacher will be assigned to it without question. Whatever the condition, it should be remembered that the best teacher available is better than none at all. In many a Sunday school, during the past ten years, an untrained teacher has led in the study of a good text-book with much profit, though when the course began it was as new to her as to the class. Previous experience in teaching, additional time given to study, wider parallel reading, may make such an one a thoroughly efficient leader. And in many such classes bright students have built on the foundation given in such a course and have soon far surpassed their teachers. Such an arrangement is not an ideal one, but in the present stage of Sunday-school teaching there is much progress possible this side of perfection.

IV. *The choice of the course of study.* Because most of our normal class teachers will at present be relatively untrained, this problem is the most important of all. It is not difficult to find material. Text-books have multiplied during the last few years, but while many of them are painfully inadequate, we have to-day considerable opportunity for choice among really worthy courses.

In the selection of a text-book the first matter to be determined is the choice of topics to be covered. Most of the books which are styled "normal lessons" are made up wholly or chiefly of Biblical material. It should be recognized at the outset that the study of such courses is not teacher-training. Biblical knowledge beyond that gained from a study of the International uniform lesson is surely an essential part of the equipment of a Sunday-school teacher, but it is something entirely different from, and should precede, real teacher-training. There is no good reason why such courses of study, from the books of so-called normal lessons, or from any of the "advanced" Sunday-school lessons, or from other sources, should not be used in the Sunday school with classes of young people during the year or two just preceding entrance to the genuine normal class. Where a graded curriculum has been adopted pro-

vision for such study is already made. But five lessons on the principles and methods of teaching, five on child nature and Sunday-school management, and from twenty-five to seventy-five on the Bible do not make an adequate normal course.

The course of pedagogical training for Sunday-school teachers should include at least four elements: first, child study or educational psychology, from the genetic point of view; second, the principles of education, using the term in its largest sense; third, general method, or the principles and methods of instruction; fourth, practice in teaching. To this should be added a brief treatment of the purpose, organization, and management of the Sunday school.

Two objections may be urged against most of the text-books on these topics that have thus far been proposed for Sunday-school use. The first is that they concern themselves with petty details and ignore the larger and more vital elements of educational theory and practice. Almost equally unfortunate is the fact that they consist, for the most part, of skeleton outlines which are almost as bare of illustration and elaboration as the ordinary catechism. This means either that vital educational principles are violated in their presentation, or that the teacher must do much outside reading and possess considerable skill in teaching. Inasmuch as most of these books are guiltless of bibliography and the majority of the teachers who use them are relatively untrained, the results are often incommensurate with the effort put forth. Fortunately we now have a few books of a distinctly better class from which selection may be made.

Certain of these courses will be briefly mentioned for the information of those who desire to plan for teacher-training classes. The list is not exhaustive, but is designed to suggest a limited number of the books that commend themselves to the writer as the best with which he is familiar. Those which provide more extended treatment of the topics are mentioned first.

The Making of a Teacher, by Martin C. Brumbaugh, Ph. D., LL. D. (12mo, 351 pages, $1.00. The Sunday School Times Co., Philadelphia.) Offers full elaboration and illustration of the various lessons rather than mere skeleton outlines. Thirty-one chapters, each of suitable length for a single lesson. The lessons follow the progressive development of the mental powers, pass to the consideration of minor methods and teaching devices, and conclude with larger views of the scope and aims of religious education. As a course of study for Sunday-school teachers it needs supplement from the child-study point of view, particularly as to the unfolding of the child's emotional life. It is especially strong

and helpful in its emphasis upon the power of the teacher's personal character.

Education in Religion and Morals, by George A. Coe, Ph. D. (12mo, 434 pages, $1.00. Fleming H. Revell Co., N. Y.) Covers much the same field as the preceding, but from a quite different point of view. He begins with the largest views of the subject, and passes to minor principles and their application in the work of teachers and parents. The book contains the lessons on child-study which are lacking in the one last mentioned and its discussion of educational theory is more stimulating and suggestive, but it contains less on teaching method and class management. It is, perhaps, best adapted to a rather thoughtful and comparatively mature class.

Sunday School Teaching, by William W. Smith, M. A., M. D. (12mo, 169 pages, paper, $0.50. The Young Churchman Co., Milwaukee.) Stands midway between the type of the two just mentioned and the skeleton outlines. Thirty-six chapters, each suitable for a single lesson. It is frankly a rather hastily prepared compilation, based upon some of the better books designed for the training of Sunday-school teachers, together with the best recent books on general educational topics. The result of the mode of preparation has been happy as to content, but not always as to the form in which it is offered for the teacher's use, as there is in some lessons considerable repetition. The book attempts to cover the whole field of teacher-training, and perhaps does so more fully than any other single volume. It is strongest in general method, in which it parallels Mr. See's book mentioned below, and especially in the seven lessons on child-study; the brief sections on school organization and the curriculum are less valuable than the others. It is a good course, much in advance of its predecessors.

The Teaching of Bible Classes, by Edwin F. See. (12mo, 181 pages, paper, $0.60. International Com. Y. M. C. A., N. Y.) Contains twenty-three lessons, two examinations, and an appendix containing hints on the organization and conduct of a teacher-training class. Well arranged for teaching, and contains many significant quotations from recent writers with references to books of an older type, in connection with each topic. It deals more largely with teaching methods than with educational principles. The author has in view the training of teachers of young men and older boys; child-study is represented only by one chapter on adolescence, and most of the illustrations of method apply chiefly to work with adolescent or adult classes. The book represents the transition from the older to the "new" education, but presents the former at its best, and contains much of the spirit of the latter. It is

one of the best brief courses paralleling Dr. Brumbaugh's in a general way.

How to Interest, by W. J. Mutch, Ph. D. (16mo, 74 pages, paper, $0.15 net. Christian Nurture, New Haven, Conn.) Contains twenty-three lessons, clear, concise, and well arranged for teaching. While written distinctly from the child-study point of view, it states or implies most of the important principles of teaching. The author has evidently made the educational thought of the day his own and presents it from the standpoint of practical Sunday-school work.

A Primer on Teaching, by John Adams, M. A., B. S. (Small 16mo, 129 pages, paper, $0.30.) Nine chapters, each containing material enough for two or three lessons for the average training-class. The first chapter is on child nature, but the lessons are based chiefly upon adult psychology and it emphasizes method rather than principles. It is one of the best courses of its class, and well supplements the one last mentioned.

From One to Twenty-one, by Walter C. Murray, M. A., LL. D. (Small 16mo, 63 pages, paper, $0.10. R. Douglas Fraser, Toronto.) The thirteen lessons aim to outline the most important facts in child-study indicating their bearing upon Sunday-school work. The many quotations, which are from recent and authoritative writers, and the lack of much direct application of principles and method to Sunday-school work indicate that it is largely a compilation. Emphasizes important matters which are untouched by Dr. Mutch, particularly in connection with adolescence. Clear and helpful.

Sabbath School Methods, by Frederick Tracy, B. A., Ph. D. Another of the books forming a part of the teacher-training course adopted by the Presbyterian Church of Canada. Covers a somewhat wider field than Adams' primer, but is neither as full nor as stimulating as that book. It has real value, nevertheless.

If the briefer courses above mentioned are used by a teacher who has had no pedagogical training some parallel reading is essential on his own part, and is desirable for such students as can give sufficient time to the study. Any book in the preceding list is of value as a supplement to any other on the same topic. In addition to these the following may be suggested:

On General Principles of Moral and Religious Education

Moral Education, by Edward Howard Griggs. (12mo, 352 pages, $2.00. B. W. Heubsch, N. Y.) A very suggestive discussion of many phases of the topic. Contains a very full annotated bibliography.

Reports of the Conventions of the Religious Education Association. (8vo, 422 to 649 pages each, free to members of the association as published. Religious Education Association, Chicago.) Contain many valuable papers by prominent specialists.

Principles of Religious Education, by ten writers of national prominence. (12mo, 292 pages, $1.50. Longmans, Green & Co., N. Y.) Lectures delivered under the auspices of the Sunday School Commission of the Diocese of New York.

On Child Study

Fundamentals of Child Study, by Edwin A. Kirkpatrick. (12mo, 384 pages, $1.25. Macmillan Co., N. Y.) Written with the needs of secular teachers in mind, but very valuable to the thoughtful Sunday-school teacher. Emphasizes pedagogical applications rather than details of investigations.

The Child, by Amy Tanner. (12mo, 430 pages, $1.50. Rand, McNally & Co., Chicago.) A good summary of most of the published investigations. Less of pedagogical suggestion than in the book mentioned above, but very valuable for its concrete presentation of the facts.

The Pedagogical Bible School, by Samuel B. Haslett. (Large 12mo, 383 pages, $1.25. Fleming H. Revell Co., N. Y.) Pages 87–202 describe the various stages of development; pages 305–340 outline a graded Sunday-school curriculum based on the characteristics and needs of the various stages. The intervening pages are given chiefly to the discussion of methods of teaching.

Many valuable papers are found in the two volumes of *Studies in Education*, edited by Earl Barnes and published by the editor at Philadelphia, and in the thirteen volumes of *The Pedagogical Seminary*, edited by G. Stanley Hall and published at Worcester, Mass.

On General Method

The Method of the Recitation, by Charles A. and Frank M. McMurray. (12mo, 339 pages, $0.90. The Macmillan Co., N. Y.)

The Essentials of Method, by Charles De Garmo. (12mo, 133 pages, $0.65. D. C. Heath & Co., Boston.)

These two volumes are the standard text-books on the theory of apperception and the formal steps in teaching of the Herbartian school.

How to Plan a Lesson, by Marianna C. Brown. (12mo, 93 pages, $0.75. Fleming H. Revell Co., N. Y.) Three of the four chapters apply the principles of general method to the teaching of Sunday-school lessons.

Picture Work, by Walter L. Hervey. (16mo, 91 pages, paper, $0.30. Chautauqua-Century Press, Meadville, Pa.) The best handbook of illustrative teaching.

On Principles of Education

Talks to Teachers, by William James. (12mo, 301 pages, $1.50. Henry Holt & Co., N. Y.) Popular and very suggestive.

Psychological Principles of Education, by Herman H. Horne. (12mo, 435 pages, $1.75. The Macmillan Co., N. Y.) One of the very best recent books. 175 pages on moral and religious education.

The Educative Process, by William C. Bagley. (12mo, 357 pages, $1.50. The Macmillan Co., N. Y.) More emphasis upon teaching than upon education in the larger sense. A valuable book.

The Pedagogical Bible School, by Samuel B. Hazlett. (12mo, 383 pages, $1.25. Fleming H. Revell Co., N. Y.) Presents the foundation principles of the graded school, from the child-study standpoint.

Principles and Ideals for the Sunday School, by Ernest D. Burton and Shailer Matthews. (12mo, 207 pages, $1.00. University of Chicago Press). Outlines the plans of a graded school in which systematic Bible-study is the determining factor.

How to Conduct a Sunday School, by Marion Lawrence. (Large 12mo, 1279 pages, $1.25. Fleming H. Revell Co., N. Y.) The title indicates the scope of the work. The latest and best book on Sunday-school management.

This list has been kept as small as possible. It might be extended to many times its length. Where choice was possible, the more recent or less familiar books have been included.

The courses of study mentioned in the first list provide a uniform course of study for all members of the teacher-training class. The graded Sunday school demands specialization of its teachers, and to provide for this in their training, the writer, while superintendent of the New York State Sunday School Association, devised a plan which has been successfully used by many classes organized under the auspices of that body. It provides that while all members of the teacher-training class follow the same general course of study, each supplements this by study or careful reading of one or more volumes designed to give aid in meeting the special problems of some particular department of the school. Having selected her prospective field of labor, the candidate for the teacher's office thus seeks to make herself a specialist in the teaching of those particular grades. The books forming such a reading course may be purchased by the school, and may form a permanent library for the use of teachers.

This plan of making the special training for work with a particular grade of pupils supplementary to the general course makes it possible to use the latest and most stimulating books for this purpose, even though they cover but a small part of the whole field of teacher-training. Among those which may be used in this way are such as the following:

FOR KINDERGARTEN AND PRIMARY GRADES

A Study of Child Nature, by Elizabeth Harrison.
The Point of Contact, by Patterson Du Bois.
Picture Work, by Walter L. Hervey.

FOR JUNIOR GRADES

After the Primary, What? by A. H. McKinney.
Picture Work. (*See above.*)

FOR INTERMEDIATE GRADES

The Boy Problem, by William B. Forbush.
Talks to Teachers, by William James.
Teaching and Teachers, by H. Clay Trumbull.

FOR SENIOR GRADES

The Psychology of Religion, by Edwin D. Starbuck.
The Spiritual Life, by George A. Coe.
The Religion of a Mature Mind, by George A. Coe.
Adult Bible Classes, by Irving E. Wood and Newton M. Hall.

In planning for any such reading course it is of course of great importance that the books be carefully selected in view of the class which is to use them. The above list contains some that are so popular as to be suitable for any class, while others would be of value only with more mature and thoughtful students.

Such plans as have been outlined above are sufficiently practical, sufficiently thorough, and sufficiently adaptable to merit consideration in every Sunday school. The fact that the Pennsylvania State Sunday School Association has during the past year enrolled some 5000 students in classes of much the same type is evidence of the results that can be accomplished when genuine effort is put forth.

MODERN INTERPRETATION OF OLD IDEALS OF MORAL EDUCATION

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All wholesome ideals for the moral training of children must have a twofold root. One of these roots is the moral nature of the child; the other is his moral need. His moral nature is an inheritance from the past, hence changes but slowly. The primary thing here is that this nature should be adequately understood. Modern investigations in genetic psychology are giving us new insight, and teaching us that the impulses and motives of the adult are not always a safe guide to those of children. Our motto here should be *back to nature* — that is, to child nature, the dominating moral instincts and impulses that ages of primitive human experience have implanted in them. We do this successfully with respect to our bodies; why not, also, in matters of the mind? When our nervous systems are racked to the verge of prostration by the distracting noises and excitements of the city, we flee to forest, field, or ocean, for healing; when too long exposure to vitiated and superheated air brings on incipient consumption, we no longer seek vain relief in nostrums, but sleep and live out of doors, when the balsam of uncontaminated air soothes and restores our lost vigor, and drives out the germs of disease; when our digestive systems revolt at the bare starch the modern miller furnishes us for our bread — starch from which all cellulose has been extracted, we are now learning not to dose our systems with the dyspeptic remedies of the drug store, but to eat those primitive forms of cereals from which the cellulose has not been extracted. In the same way, when Judge Lindsay attempted to cure the moral prostration of the youth of Denver, he studied the primitive sense of justice, the moral impulses and instincts of these social waifs of an adult civilization, and met with immediate and hearty response, so that the diseased minds, under the healing influences of understanding, sympathy, firmness, and primitive justice, were gradually restored to moral health.

What has proved true in the field of civic relations will prove equally true in every field of childish moral life. The first ideal, then, is that the teacher should strive to pierce the world of adult conventions and seek out the very heart of the child.

The standard moral imperatives in accordance with which the race has been trained have not changed, because they are the expression of

what ages of experience have shown to be the moral nature of man. A second reason why they have not changed is that they, like all general imperatives, are largely formal rules, in accordance with which men regulate their changing experience. In Kantian terms, they are regulative, not constitutive principles.

These principles, or moral axioms, may with Wundt be conveniently classified into three groups, namely, those that pertain to the self, to the society in which we live, and to that wider humanity of which we form a part. There is a personal or subjective and an impersonal or objective phase to each of the groups. These imperatives may be briefly summarized as follows:

1. Principles relating to self —
   (1) So act as to preserve thy self-respect.
   (2) Fulfil all thy duties to others.
2. Principles relating to society —
   (1) Respect thy neighbor as thyself.
   (2) Serve the community in which thou livest.
3. Principles relating to humanity —
   (1) Feel thyself to be an instrument in the service of the moral ideal.
   (2) Sacrifice thyself for the end thou hast recognized to be thine ideal task.

Out of these unchanging imperatives there grow all minor rules and maxims of life; from them we can deduce the relative validity of each, and explain all duties, ends, and motives. Here we can find the true meaning of the precept of Polonius:

> "To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

for the self of every man is a social one, getting its significance from its relation to others. To be true to self, then, is to be true to the social self that society has created. Even the lower aspects of moral life are therefore dependent on the higher.

But our real problem begins only when we attempt to supply the content of our ideals of moral training by the *needs* of the child. It is in this domain that the application of primitive ideals is likely to fail, for it is here that we perceive that a new content must fill the old forms every time social conditions essentially change. That they have changed radically since our current ideals were formulated is evident upon inspection. I invite your attention, therefore, briefly to some of the more

prominent aspects of the changes brought about by our rapid increase in population, the growth of our cities, and our transition from an agricultural and tool economy to an industrial and machine economy.

Three, at least, of these changes have momentous moral consequences. The first is that the inhabitant of the city is transplanted from the primitive environment of nature to the mechanical one of urban life. Field, forest, mountain, river, plants, animals, and the wholesome influences involved in their care and contemplation have gone out of his life. Change of season may now mean nothing more than an exchange of discomforts, or at most of clothing; the rising and setting of the sun, the progress of day into night, have lost their old meaning, while occupation is still further removed from that of his agricultural progenitors. The crowded schoolroom has usurped the place of the open field, and the work once done with the hand is now replaced by that done by the head.

The second transformation brought about by the city life is that all that was best and morally most uplifting in the home has been dissolved, at least for the mass of the population. Once the home was the center of social pleasure for its members; now it is a dormitory where the weary workers of factory, shop, and trade gather to sleep. Once it was the busy and interesting workshop for young and old; now no grandam, wife, or maid whirls the humming wheel or fabricates the family wardrobe; no youth now mends the harness by the open hearth, or sharpens his tools for the morrow's toil, or cleans the implements for its sport. Dreary household drudgery is the ruin left from a former series of uplifting occupations. The city family, even with the well-to-do, is limited to its immediate members, not even a spare bed being available for a chance visitor. He who would visit his city relatives must go to the hotel. The higher spiritual activities formerly carried on in the home are now transferred to outside institutions or forgotten. The old-time country or village home has become a legend in the city — and of this fact the city teacher must take account when she is reorganizing her ideals for the moral training of city children.

The third transformation, more momentous, perhaps, than either of the others, lies wholly in the industrial world and involves an almost total change of relation between employer and employed. The old personal relation of master to man has been changed to the impersonal one between money and the man. In other words, organized capital has usurped the place once held by an individual, be he feudal lord, landlord, or master mechanic. This means that the relations between employer and employed, once personal and intimate, are now financial and impersonal, while the relations among the laborers themselves,

once likewise personal and limited, are now mechanical and unlimited, as in wide-reaching labor unions. The old bonds of sympathy and mutual regard between man and man, and man and master, are broken, and in their place have come a new set of relations, some good, some bad, for which training according to the old moral ideals does not fully prepare us. The workman has dropped his tool to tend a machine; he has surrendered the old creation of wholes to drudge on parts; he has transformed the artist into the artisan.

What transformation is needed in our ideals of moral training when our pupil must live divorced from nature, in a family more than half dissolved, and as a mere link in our industrial chain? Manifestly the old imperatives must have a new filling before they will suffice for this triply altered environment.

Surely, the maxim, "Respect thy neighbor as thyself," should not be interpreted, "Break the head of the scab," or, "Destroy the property of the corporation," or, "Vote sympathetic strikes for the sake of helping distant workmen." "Serve the community in which thou livest" can hardly mean "Use men like cattle—a mere means to a financial end." Capital not directed by conscience means a proletariat not governed by the fundamental laws of liberty and justice. The term *proletariat* is not so familiar here as it is in Europe. This class of people who have the power to do physical labor, but who possess nothing else, have in times of prosperity a tolerable existence, but in times of financial depression they suffer, for capital has no employment for them, while the severance of the personal bond between employer and employed leaves them to starve or to seek relief from organized charity. It is an interesting problem for the statesman to decide how a true democracy can be maintained, when a large section of the voting population form a proletariat at the mercy of the fluctuating needs of corporate capital. Lincoln once declared that this government could not endure half slave and half free. That saying proved true. What greater warrant have we that this democracy can endure when great numbers of people have periodically not only the financial position but also the feelings of the proletariat?

Though the school can perhaps do little directly to change economic conditions, it can at least help to make life still worth living, even for those to whom nature is a time-keeper, the home a dormitory, and the employer a bank account. There are at least three important ways in which one may enter into wholesome relations with his fellows, even in the modern city life. The first is religious communion through common feelings of reverence for the divine power and goodness as manifested in the affairs of nature and of man. These feelings are primitive, funda-

mental and well-nigh universal where there has been any sort of a chance for normal development. They are dependent neither upon insight nor upon authority, but well up spontaneously in the mind and heart. Though the teacher is forbidden to teach either the creeds or the sacred history of any religion in the public school, the cultivation of the feelings of reverence for divine things may well be found among her ideals.

The next most universal means for an elevated moral life is found in and through art; not so much the art that hangs in museums as that which may well adorn the common life. The need of having the art ideals well to the front is apparent when we consider, first, that through them nature may be partially restored to him who has lost it, and second, that the industrial art which was abandoned when the workman artist become a factory artisan may to some extent be brought back to him. The Royal Prussian Commission of 1904 reported that the art work of our elementary schools has now no rival in the world. This is a cheering word, for it shows that in this field we are beginning to live up to our opportunities for good. There is hope that even the present city dormitory home may regain a part of the paradise lost when artistic adornment shall brighten its walls and equipment, and artistic creation shall take the place of the productive industries of the past. To this end we should teach not only art technique, but art feeling and appreciation in many things far beyond the range of the pupil's productive skill. To this end the education department at Cornell is now preparing a bulletin for the guidance of teachers in art appreciation.

The third great way whereby the moral life of the individual may be enlarged is through participation in the intellectual riches of the world as expressed in language, history, and science. Even modest amounts of these greatly aid to lift the individual above the hopeless condition of the proletarian, making an independent and reflective life possible. The study of history should show him what liberty has cost and is worth, though it may prove but a flickering lamp as a guide to his future political conduct. The constant injection of the contingent — the things that might have been otherwise — into the causal stream of history constantly diverts its channel; yet the youth may be trained to better judgment upon contingent matters, and to develop the sympathy that is sure to come when he is able to put himself in the place of the other man, to estimate aright the force of circumstances.

Through the study of the natural sciences knowledge and love of nature may be developed, while one of the causes that make the workman dependent upon the needs of capital may be removed, for it will enable him to keep abreast and even in advance of invention in his

department of life. With workmen whose minds are unexpanded by a knowledge of the laws of physics, the rule is: A new workman with a new machine. This means the relegation of the older employé to a lower type of work, to poorer pay and ultimate discharge. One labor leader, in bitter satire, proposed a by-law to his union to the effect that any workmen over forty-five years of age who hereafter loses his job shall forthwith be shot! If President Butler is right in his contention that natural science in education has not "made good" as an instrument of instruction, I am persuaded that one of the reasons is that the laboratory has become too much of a water-tight compartment, thus becoming divorced too completely from the busy world outside. How great is the inspiration for the future machinist in a first-hand examination of the countless aspects of modern machinery that the inventive genius of our country has produced! Similar practical application of schoolroom knowledge to life interests and activities will tend to give that flexibility to disposition and capacity so essential for ready adaptation to changing conditions.

This glimpse of the modern conditions that surround the child, brief and inadequate as it is, enables us to see that the problem of the adequate moral training of the young is complex and difficult. Here we have a being estranged from nature, and absolved from the restraints of local country or village life, where each knows the other and where customs, usages, festivals, fashions, and above all, steady life-sustaining occupations, all tend to encourage sobriety, health, and normal moral life. Furthermore, estrangement from nature and freedom from local restraint are accompanied by a dissolving family life which no longer exerts in full degree its former uplifting and protecting influences; and finally, the decay of trade associations, the dissolution of the personal ties that once united man and master, have led to those loose impersonal relations between capital and labor that still further tend to retard and render difficult the moral upbuilding of the people.

Some of the ways in which this new ethical situation may be met by the teacher have been intimated. That there are many others that grow out of the relation of the individual to the various forms of society and the state I am well aware. Perhaps enough has been said to indicate the kind of efforts we must make, and to convince us that a new meaning must be read into the old moral imperatives that governed our fathers. Of this I am assured: we need not fear that the new wine will break the old bottles.

WAYS AND MEANS OF MORAL TRAINING IN THE PUBLIC SCHOOLS

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For centuries the child at school has been systematically robbed of his heritage of bodily freedom. Rigidity of position and dead silence have been the ideals most common. These inherited ideals are wholly immoral in their influence, and our first problem in morals calls for a complete change in theory and practice at this point.

I. *Activity is the central force* in early physical, mental, and moral development. The little child is tireless in his movement and play is the most important part of his early education. By some unaccountable error the school (and often the home) reversed this law of life and human development.

Froebel restored games, occupations, excursions, and co-operative tasks for children. In every reputable school system the kindergarten should be an important means of moral training. A good kindergarten affects powerfully the life of the child and the system, leavening the teaching force and the community.

In the grades each class should be divided into two or more groups. Under this arrangement each child is relieved for half the school session of the tension of the class recitation. At his seat, at the board, or at the work table, he experiences the most needed freedom in location and bodily attitude.

Directed, systematic gymnastics are another approved form of school activity. Foreign nations, notably Germany and Sweden, attempt nothing less than a complete physical reconstruction of every child through physical training. English and American children in cities are deteriorating rapidly in physique from lack of such systematic physical education.

Competitive inter-class and inter-school games are entirely practicable even in a city system. These competitive games enable every child to take a part. This is by far the most important consideration. In athletics as carried on in the American high school, the games are often an exhibition in which a few perform their parts for the amusement of the mass.

The school athletic league should assume careful direction of these competitive games.

In every class room children should daily play some game of child-

hood. This is entirely practicable and the best of these games have been successfully adapted for even crowded class rooms.

II. The child at school has also been robbed of *the use of his five senses*. With his eyes he has only stared at the wearying printed page, the face of his teacher, and the black and grimy walls of the school room.

Back to nature, has been the cry of Rousseau, Froebel, Spencer, Huxley, and Agassiz. The laboratory has revolutionized methods of teaching science in high schools and colleges and has compelled an attempt to base all elementary instruction upon the concrete, the real.

Our modern text books in reading are made as real as possible, and so are our histories and geographies and other text books, and good lessons always appeal strongly to the senses. A purely text-book memoriter recitation is often a lesson in dishonesty, and the teacher and the system permitting such lessons may become partners in education that is immoral in its tendency.

Science, including nature study, geography, history, literature, industrial and manual training, indeed the entire so-called new curriculum, came into immediate and general use, because the school was made more real. Moreover the presence of the real compelled us to observe relations. Correlation of studies has promoted the moral as it has the intellectual life. The most exalted moral lessons are taught at school and in the home through real teaching of history, poetry, nature, and art, and in teaching, these are often inseparable and interdependent.

The terms, "concrete," "objective," "real," "inductive teaching," "appercept on," "interest" have been coined and express a general effort to rid ourselves of the superficial memoriter show system of the old days and to substitute the natural and moral method of sense perception. This work of substitution is not yet half accomplished and the memoriter method still lingers in all examination systems. Our duty here as individuals in the interest of moral training is plain and the means to moral standards simple and near at hand.

III. How can we promote moral training *through hand-craft*? Primitive peoples are generally skilled workmen. The product of their patient labor commands a high price in the markets of the world. The intellectual vigor of eastern peoples and of ancient nations is due largely to their skill of hand.

Nations and individuals reach the highest plane of civilization in good part through the instrumentality of manual arts. The inventor, the designer, the engineer, the investigator, the artist, and the material and spiritual leaders of men are craftsmen. The hand is a good half of the brain, and without motor training great areas of the brain atrophy or

never develop. Sense perception is only the raw material of thought. Expression is the soul, and it alone is moral, spiritual, religious. Receptivity by itself is inert, forceless, selfish. Expression may lead to the highest human level, to the immortal.

The pauper, the vagrant, the idler, rich or poor, owes most of his misfortunes to the absence of love for labor.

The reformer employs the manual arts in every creditable effort to morally reconstruct the delinquent, the convict, and the disreputable; the only hope for the defective is through hand education, and finally the only road to intelligence for every human being in the cradle is in the systematic education of brain and hand.

Again we have seen a monstrous reversal of the order of nature in all elementary education. Formal receptivity has been at a premium. Even the later doctrine of apperception only magnified the evil of piling up untried and unused intellectual lumber. Expression is indispensible both to intellectual development and moral training. Again, directed hand-work helps the pupil to share the common experience of the race. Learning is overcoming obstacles. In hand-work a child's strongest and best instincts may be exercised. Hand work is an expression of a copy or an idea. An honest effort to express through the hand results in an increase of our available power. Skill of hand can not be taken from us as can the product of an exercise of mere memory or receptivity.

Cutting, construction, modeling, drawing, blackboard sketching are all practicable means by which children may give out what they have taken in. Carpentry, cooking, basketry, sewing, and gardening relate the child to the activities and interests of his home life and make school worth while from the parents' standpoint. Above all, each of these should lead to the inclination to do, and to the habit of filling life with fascinating and cultural moral occupation.

Every school room should be a work shop. Every child should have his material for the hand work he loves best, to which he may turn when his other tasks are done. The picture I have in mind is, a group reciting, another fiercely attacking the prescribed task. One and another with joy has done the work prescribed, and in a little time an individual here and there pulls a bunch of raffia, a piece of knitting or embroidery from the desk. Another slides quietly into a corner or under the table or into the dressing room, and whittles at a Dutch windmill, an Indian canoe, or a feudal castle. This is a truly moral picture and atmosphere. It is a copy of the best home, of the real community, of life itself. Every day, every man present is toiling joyfully through the day's drudgery

for the similar privilege of an hour by the fireside when he may freely work out his inner self.

IV. *The free use of good books* in the school room is another most important and practicable means of moral training.

The world is full of hungry lives and vacant faces. A sea of these meets our gaze in the great factories, in the cheap theater, and in the crowded highway where child laborers are numerous. Each one of these colorless lives might have been made radiant with intelligence. The love of good books may bless the life of any and every child in the public schools. The study and love of books is closely connected with all that goes before in this paper. Out of a suitable book we may read the lives of others who have experienced all our activities. These writers have seen what we have seen, and they have done all the things we love to do. They have our emotions and aims and share our material and spiritual ideals. So books are really an enlargement of and improvement upon all that is best in ourselves. They repeat the songs and stories of childhood and of the ages, the folklore and classic products of all nations; the deeds of men and gods, the love, hate, and strife which stir our passions. They are our great and eternal treasury.

Our moral problem here looks easy, but has only half been solved. The analytic methods of the college and high school and grammar grades sometimes cause the well trained youth to loathe good reading. Our best opportunity to fix the reading habit is with children. This theory is generally accepted. From five to ten supplementary sets of good reading, each set containing from twelve to twenty books, are found in the representative school. In the local school system $5000 is expended annually upon supplementary, library, and reference books. Grade libraries have now been provided for every class in five out of eight grades. These libraries are safely housed in cases, and a system of recording shows the number of times each book is drawn and the name of the reader. These books reach every home patronized by the public schools.

Every reading book contains good reading, and most of the lessons in geography, history, and language are served up in the form of literature. No pupil should reach the grammar grades who is not already intelligent. Vacancy and indifference should disappear from every personality, and the real love of the best in literature should become a characteristic of childhood and assured to every future man and woman.

This is all practicable. It is no dream. If you and I are students of the wide world and all time some one led us into this possession. It was no accident. The true teacher may often do here and does all that

the wise mother has done, and more, in ministering to these moral possessions.

V. How can we best secure the moral benefit which comes *from formal or disciplinary studies* known as the common school branches? First let us frankly admit that in the enlargement and adjustment of the new curriculum the mechanical studies have by comparison received less attention than the others, and that they may not always have been taught up to present standards. On the other hand the standards of teaching have advanced indefinitely. This is as true of the teaching profession as of medicine, law, or theology. The teacher must now be well educated, and must always receive a professional training. Formerly we had neither fixed standards nor trained teachers. Good scholarship and good morals were found in spite of bad teaching and a bad moral atmosphere, which often prevailed in the average school of our boyhood days.

No, there is no excuse for poor work. It cannot be tolerated anywhere and will not be by a board of education, by the community, or by teachers themselves. They are persistently seeking a proper balance in the curriculum. They are insisting upon accuracy in the simple essentials both for its intellectual and for its moral value and excellence in all that is old and new.

No professional workers in the land confer so often, and none so deliberately seek the approval of the public or work harder to merit it. There will always be a chance for disagreement upon theory and practice but there will be an increasing number of people who will appreciate the skillful teacher, and the success she has attained in promoting scholarship, intelligence, and character in every child beyond what was possible in former days.

Before drawing some conclusions, we ought to refer to the *influence of these moral forces* in our schools. It is seen in the new spirit that is found in the school room. You may call it discipline, if you like.

The restraint, force, and brutality of school discipline of past years have disappeared. As a rule, the activities, the new methods of presentation, the expression through hand work and the presence of books, suffice to keep the child so interested that he is held to his task with the minimum of oversight. The social and cooperative spirit of work and play produce an atmosphere of good fellowship. One pupil does not interfere with another, for each is in earnest and about his own business. This amounts to a moral revolution, and discipline now means, chiefly, self-direction on the part of the child. Self-activity, self-control, initiative, self-direction are the rule in every reputable school in America

to-day. The rod has practically disappeared, and the best school is always the one where self-direction is best secured.

What may we expect from the public school?

From a practical standpoint just what may we expect the schools to do for citizenship? As a cooperative scheme, the public school at its best enlists all the best forces of the community. The board of education, the school official, teachers, parents, the pulpit and press and students of education, have reached a marked degree of unanimity on general principles. Money is furnished freely, and the requirements of teachers and expectations of patrons are becoming more and more exacting.

The possibilities of the public school have by no means been reached. Their defects are as plain and their limitations as pronounced as those found in the methods of medicine, law, theology, or business.

But I have not overstated the attainments of the standard teacher. The public school at its best is an organism, uniting the best forces of the community in a concentrated effort to produce in the school room the very best moral and spiritual life.

Upon no public question are citizens so sensitive, so enthusiastic, so exacting, and so hopeful.

It only remains to be said that the teacher stands, in the last analysis, in the place of the parent, and must share all the parent's highest functions. If this is true it follows that the teacher is above all a moral leader, a guide to citizenship.

All that the teacher lacks is lost to the child and to the community. All that he possesses of the moral and the spiritual is absorbed into the life of the child and the current of the social whole.

The last and most evident, practicable means of moral training is, therefore, found in promoting the quality of the teaching force.

Scholarship, culture, and character command the highest prices in the world's market. Slowly but surely the community will grasp the true significance of these fundamental propositions and insist that at any sacrifice the very best representatives of the profession act as guides of their children.

CONSCIOUS AND UNCONSCIOUS MORAL AND RELIGIOUS TEACHING

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Nature has provided plants, animals, and man with many ways of adjusting themselves to their environment, but only animals and man organize their experiences so as to make them of use to them in future situations. Some kinds of mice can learn to go to a little house with a blue-colored front because it suggests food to them as they have always found it there, and not in a similar one with a red front. Another kind of mouse (the Japanese dancing mouse) does not learn this difference, either because it is color-blind or, much more likely, because it has not sufficient intelligence to organize its experiences of blueness by making it suggest food to him. It has been said bees can distinguish colors and associate them with sweetened water. These animals, and in fact, animals in general have the ability as we say naturally to do thousands of appropriate things whenever the appropriate stimulus presents itself. Given the newly hatched chicken and the attractive piece of corn within easy range, and with a quick dive of the head the corn has been snapped up by a series of muscular movements quite complicated in their totality but all co-ordinated or organized from the first. The chicken does not have to learn this accomplishment. A young child also can perform many kinds of action without learning, as, for example, movements of head, limbs, and other parts of the body.

Compare the difficulty a year-old child able to walk, has in picking up something with his hands. He makes many motions, sometimes overreaching, sometimes falling short, in the end probably falls flat. The child has to learn both to walk and to pick things up, but he learns both without realizing that he is learning them. It is done spontaneously.

There are, then, some things that man and animals can do without learning, and some things they have to learn, but that they learn automatically. Beside these easier tasks there are many others that man may learn, but only through definite thinking or direction with a distinct aim in view rather than automatically without any consciousness of his learning. The child may recognize his father's authority instinctively even without learning. He may by imitation think of some things as right or wrong without being taught. There are others he must be

taught and learn with a definite purpose and effort or he will not make the distinction.

The fatalist may regard even elaborate thought processes as automatic, but the term automatic is here used of a self-carrying or self-working process, in which there is no thought or attention given to any aim or result of the process, while in sharp distinction the term purposive learning is applied to any learning process in which an aim is recognized and worked toward, whether by a person's unaided thinking or by direction and assistance of a teacher.

These automatic self-working ways of organizing experiences must be a little further examined. As already stated, they are of two types. Some which aid him enormously, far beyond our ordinary comprehension, are natural, inborn, or instinctive. All imitative tendencies, play tendencies, constructive, experimenting, and expressive tendencies, not to mention the assignment of meaning to various sense stimuli and thousands of definite impulses to function with involved muscle combinations such as the tendencies to make the eyes focus together, to reach for things, and learning to hold the body erect in a sitting posture, all these are automatic tendencies of a natural or instinctive order.

But beside these, man early acquires automatic tendencies and abilities quite beyond the compass of his natural equipment. Man is gifted natively with a brief and fleeting form of attention, but by exercise and wise guidance its effectiveness may be greatly increased both as to direction and span. Imagination and memory may be natively vigorous in a desultory and disorganized sort of a way and yet be comparatively helpless when confronted with a situation requiring the organization of details into a system or unit. For example, children may get a great deal of pleasure out of fairy stories long before they understand much from the various disconnected and often incorrect interpretations they make of the words they have heard. This tendency is shown also in childish explanations of things. One young man noticed that leaves, sticks, and stones left standing some time on the pond where he skated gradually sank into the ice. He noticed, also, that slight scratches and flakes of snow gradually disappeared. Such data led him to explain to himself the phenomenon as due to the fact that the water worked through the pores of the ice and froze on the top. It is evident that he had not heard of radiation from dark as compared with light surfaces, but it illustrated an automatic tendency to explain things fairly well developed which was quite beyond the power of man naturally.

Similarly a child wants to know who made God or why this or that action is right or wrong or what keeps the moon from falling and where

the rain comes from — questions which plainly show that, untaught, he is seeking explanations. Again, the child finds the world so complex and varied with so many unpleasant and pleasant experiences that he soon discovers the usefulness of his elders in providing him with pleasant experiences or in warning or guarding him against the unpleasant whenever he feels uncertain in a new situation. That is, the child tends to fall back on the authority of the older person and automatically to accept, up to a certain point, the dogmatic verdict of his elders as to the desirability or undesirability of a course of action. Neither the child nor the grown person is, as a rule, conscious of this acceptance of the thought of another as his own, but examples of it are evident enough in the spheres of religion, politics, precedent (in law), fashion, and, in fact, all of life's activities.

This very acceptance on the part of the child of another's judgment at this and that point is practically certain to involve him in inconsistency in his thinking. When the young man gets his religious truths or beliefs from one authority, his science from another, and his ethics from still another authority, it is not strange if the automatic tendency to organize these various truths involves him in serious doubts and difficulties. He will automatically work or try to work out his problems. Shall we command him not to think, whether he belongs to the clergy or laity? That were to end his education; then and there to stop his growth. Shall we stop his speech? That were to make him but half a man.

The automatic ways of organizing experience are, then: (1) a wider range (as we shall see later) of those for whichman is natively equipped; and (2) a large class of modified, combined, or selected ways which we gradually develop according as satisfaction has been gained through their chance employment. These acquired automatic ways of organizing experience may be grouped in classes, of which the most important are interpretations of and adaptations to complex sense experience, the use of the imagination in suggesting new truths, or new ways of doing things, the acceptance of truth or error on authority, the use of reason in criticizing and re-enforcing suggestions of the imagination and various subtle feeling and will attitudes of mind favorable in the main to bringing experiences into such combinations as to make them of increased service.

Turning to the purposive way of learning, the way we always proceed when we set out to learn something and the way we usually have in mind when we start out to teach something. This way is evidently chiefly distinguished from the automatic mode of organizing experience by its recognition of an end to be accomplished whether the experience em-

braces a problem to be worked out in thought or a knack to be acquired like that of balancing one's self in riding a bicycle.

This end should always be definite. Neither pupil nor teacher will get farther than he would in a day-dream unless there is a definite idea to be attained, a definite feeling to be worked toward; or a definite degree or kind of skill to be acquired; and even these should not be desired for themselves alone. The principle of service, the highest service, all values being considered, is at bottom that which must decide on the course of development.

There should always be provided either actually or in imagination the concrete situation which gives point and meaning to that which is taught. The unanimity with which the world's great teachers have used the parable, the fable, the dialogue, the historical illustration, emphasizes the value of the concrete situation for establishing religious and moral truths. Any situation presents data of one sort or another. It may be organized with a view to the *present* adaptation or its present significance may be disregarded in favor of a future possible situation for which more data is needed; or a general truth may be sought which is to adapt itself to so many applications in varied concrete situations that we are sometimes in danger of forgetting its definiteness in our contemplation of it as an abstraction. My idea of triangle is just as definite as my idea of any given triangle, the idea that all bodies are subject to the law of gravitation is just as definite as the thought that this pen is attracted in some degree by the moon. The definiteness of the abstraction is however approximately proportionate to that of the concrete examples illustrating or contributing to it. In general the more concrete the situations the more definite the organization of them will be and the history of education, like the history of philosophy and the history of religion, is witness to the general futility of attempting to organize abstractions without regard to the concrete data on which they are based, and the concrete situations, real or imaginary, to which they are to apply.

To illustrate the different degrees or proportions in which the same action may involve both the automatic and the conscious ways of learning is difficult. It involves finding a feat of manual dexterity which a boy and an elderly man may both learn to perform and comparing the learning process in this case with one where reasoning is more prominent. Even those who have not played golf have practised hitting at something with a stick at some time or other and so the following illustration may serve:

A young boy learns to play golf largely by taking the sticks as he has

seen some one hold them and whacking at the ball in a haphazard fashion. Sometimes he hits it squarely and then he gets a satisfaction that tends to impress on him the memory of the movement resulting in this satisfaction. He tries the next time to reproduce this feeling and to locate the point of difference, though he is or may be conscious of none of these efforts on his part. He keeps trying and trying until he succeeds, noting meanwhile the ways other people stand, hold their clubs, and swing, and comparing them with his way. An old man on the other hand tries this method but makes no such progress. He is not free to establish a dozen new ways of getting a swing as the boy is. He has one or two already established ways of turning on his feet and of swinging his arms but these unfortunately are not such as to help him in his golf. He must therefore not merely recognize and strive for the details of the right way but he must more or less consciously break up the old ways. His chances are poor of success unless he is wisely directed, i. e., taught.

Suppose, on the other hand, a new gardener was to be employed. The boy and the old man are to discover whether the applicant is likely to prove desirable or undesirable. The boy sees only a man before him. He has features not greatly different from other men on the average. He drawls a little, is dressed in a farmer's attire, is of medium height, talks softly, and looks physically able. The boy has seen and heard a few things, but in the end this is only a man and the boy does not feel at all certain as to his qualifications as a gardener. The old man, however, notices the applicant's eye especially and the straight forward glance with the sympathetic and half-anxious look on his face. He questions him as to where he has worked before and notes the readiness with which he replies. He finds out just what his duties were, why he left, what he liked or disliked about his work, gets his taste in arranging trees, shrubs, and flowers, tests him as to his willingness to undertake little jobs aside from the regular work of the gardener, asks about his family and where he lives, encourages his confidence as to his intentions regarding the future, and so through these and many other questions gets material for an estimate of the kind of person he is. All this would have been quite impossible for the boy. The boy automatically noted a few things, but could not possibly have come to any fair estimate of the man's ability because he lacked resources to work out the problem, although he may have recognized definitely enough its general nature. His only hope would be in being directed, i. e., taught. The man of experience not only had the problem but he had organized experiences from which he could estimate and imagine the man's past, present, and

even future work as a gardener in varied situations. In this case, his past experience being organized was of distinct advantage, whereas in the case of golf-playing the particular forms of organization were an actual hindrance.

It is evident that in the purposive mode of learning it is necessary at times both to break up undesirable and to form desirable connections between our various mental processes according as a given situation is interfered with by the undesirable connections or is too complex for the connections already made between our mental processes.

The elderly man had to break up the established ways of raising his arms above his head and to find freer and more effective ways which had to be co-ordinated into one vigorous swing. The boy had almost no basis in his experience which would help him in hiring a gardener. The situation was too complex. The elderly man could however teach him in part at least how to meet such a situation.

The truths above illustrated may be stated in physiological terms as follows: It may be necessary in forming a new path of nervous discharge (1) to inhibit certain established pathways or (2) to complicate in new combinations brain elements previously functioning with comparatively little relation to each other. Either or both of these principles may operate in any given instance of religious or of moral training; but so much emphasis has been put upon the "thou shalt not" and so *little* on the positive development of good feeling, good traits, good disposition, and helpful mental attitudes in general that it is little to be wondered that our precepts are not more attractive.

What then is the function of the teacher with relation to these two ways of organizing experience? The teacher is an element thrust into the environment of the child which not only changes it but is there expressly so to manipulate the environment that the child may learn the essentials agreed upon or left to the teacher's discretion. The teacher might (as indeed he too often has done) neglect all the automatic (both natural and acquired) ways of learning which the child has, and insist that he get everything by direction and his own thinking. This would be to handicap the child both seriously and unnecessarily. Far better would it be so to manipulate the child's environment, that he would be incited and stimulated to learn and to do things automatically and at the same time so led and directed that he will discover truths and acquire dexterity which would be absolutely impossible for him without that new and helpful factor in his environment.

All this applies to that which should be called positive teaching. In teaching negatively (i. e., what the child should *not* do), it is the

function of the teacher so to manipulate the child's environment that he may be protected from temptations that are greater than he is prepared to resist and are serious in their results, and at the same time to guard him from inevitable temptation by appeals to his fear of danger, and by depicting to his imagination the evils and sorrows that weak courses of action are likely to bring in their train. But in no case should effort be wasted in that direction unless there is a real danger which calls for preventive action.

The teacher's error often consists in a disdain of the automatic ways of learning. If he can't ding it into the boy's head and make him say it parrot-like, he seems to take it for granted the child won't learn anything. This disregard of the instinctive and acquired aids in learning has led to serious errors in our practice and is perhaps nowhere better illustrated than in our religious teaching, where we still insist on preaching, revival meetings, Bible study, all good enough, but purposive, formal, and often wearisome to those whom we fain would teach, while little or no account is taken both of the natural and acquired ways of learning even the essentials of Christian living. We throw the limelight on a man's belief and fail to emphasize how he lives. Provide places where people may spend their leisure amid uplifting influences, where ideals are built up and lofty motives enkindled; give them literature and encouragement which will aid them in and perhaps even lift them to a higher plane of work (i. e., one in which man is less of a machine); establish more "People's Palaces" and the like and there will be an impetus given to Christian living through the automatic ways of learning not afforded by thousands of sermons and a million recitals of religious experience. Nor am I underestimating the value of these last in teaching ideals, moral principles, or religious belief.

The tendency of the teacher is elsewhere, as in religious teaching, to dwell on the purposive way of learning, to let the child see what is to be thought out or done and then to help him do it formally and pedantically, forgetting that the child's automatic ways of learning must permeate even the purposive ways and are going to give him much knowledge and many kinds of skill not dreamed of even by the thoughtful teacher.

Any child who had learned only that which he had set out to learn, and only what his teacher had definitely intended to teach, would be a rival of Frankenstein's monster.

In conclusion, nature has provided abundant ways of learning. The instinctive ways are the basis. Out of those grow the more complicated habitual but still automatic ways. The teacher must use the instinctive and develop and use the habitual to be successful. They are not to be

regarded as helps in time of need, but as the life-giving principle of all teaching. Hence in moral, religious, or other teaching never teach formally what will be learned automatically. (2) In any teaching connect as soon as possible with the automatic ways of learning. (3) Base all future accomplishment on past achievement. (4) In purposive learning let the child not merely realize that a worthy and definite end is sought, but (5) let that aim be nourished on concrete experience with full appreciation of its practical utility in possible or probable future contingencies.

A SURVEY OF THE WORK OF RELIGIOUS EDUCATION IN THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS DURING THE YEAR 1906

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In preparing this review, outside of his general acquaintance with the work being done throughout the country, and personal interviews with a large number of men who are actively engaged in this work, the writer has gathered the data upon which the following conclusions are based from the reports, statistical and general, of the International Year Book, the Religious Work Report of the International Committee, the news columns of *Association Men*, a large number of local Association papers that come to his desk, and from a questionnaire sent out to 46 representative city secretaries, 25 state secretaries, 54 college Association secretaries, and 26 railroad secretaries, besides to about a dozen secretaries of the International Committee and others who are in peculiarly close touch with the religious education situation. Of these 88 replied in a full and intelligent manner. These replies, coming from representative Associations, north, east, south, and west were exceedingly valuable.

Something of the proportions of the scheduled work of direct religious education conducted by the Young Men's Christian Associations during the Association year 1905–06 are indicated by the following figures: In round numbers 81,000 men and boys were enrolled in its Bible classes. Approximately 2000 men's meetings other than Bible classes were held every week with an average weekly attendance of 128,000. Results of religious work can never be properly reported statistically, but it is at least indicative of the character of this work that under these influences 18,600 determined to lead a Christian life. These figures, with the exception of the last, are largely in excess of those of any former year, and indicate a percentage of growth in the directly religious activities even larger than that of the membership of the Associations or of the other departments of their work.

In surveying the work of religious education in our Associations during the past year, I have been impressed with the following facts, that are significant from the standpoint of this convention.

I. *The crystallization of a larger conception of the field of our religious work and of our responsibility to our communities.*

It has been several years now since our Associations first burst from their shells and began to prosecute a religious work at points outside their buildings. In the season of 1903–04, 121 Associations conducted 5086 shop meetings. But in the season of 1905–06 this work had grown until 217 out of 656 city, railroad, and colored associations reporting were conducting shop meetings which aggregated 11,160. During this time Bible classes in homes, offices, schools, boarding-houses, and various places where established groups of men are to be found, have

increased greatly. The significant thing in all this is not so much the volume of work as the fact that these things are not now undertaken as isolated opportunities, but as a part of a comprehensive program for reaching all the men of the community. The past year has seen in a marked degree the crystallization throughout the country of the conception that the Association's responsibility is no less than to *see to it* that the spiritual needs of all the men of the community are met. This is leading in an ever-increasing number of Associations to a careful and systematic study of the needs of the community, and a charting out of the field according to the natural grouping of the men, socially, industrially, and territorially, in a way that accounts for the entire male population.

Old standards of the amount of work that the Associations should accomplish measured in numbers of men to be reached equal to certain percentages of the membership, or in comparison with work done by other Associations, are rapidly passing and each Association is determinedly setting before itself the problem of reaching all the men of its community and is measuring its successes according to that standard.

This enlarged conception has no doubt largely arisen from the growing belief that all normal men are religious; that is, that all such men have aspirations for self-realization, and that a religion which, presented in a clear and practical way, offers the means of the realization of these aspirations will be enthusiastically received. This belief has been thoroughly borne out by the reception that our workers have received from the men of the industrial class.

In attempting to realize this larger conception of the Association's responsibility, it is becoming evident to an ever increasing number that this work cannot all be accomplished through the Association's direct agencies. The narrow and usually unwise policy of excluding other agencies of religious education from work among shop men, etc., which has found expression during past years, is rapidly disappearing. The Associations are realizing that it is their duty, not necessarily to care for the spiritual needs of all the men of the community themselves but to see to it that they are cared for. This has led to a policy of co-operation with other agencies. There has been a decided effort to co-operate with the churches in such a way as to enlist the masculine part of their membership in service for men and to inject more of masculinity into the work of the churches that they may appeal more strongly to the masculine mind.

The first attempt of this kind was the holding of meetings for men in church buildings. During the past year, both the number of Associations following this plan and the number of meetings held have de-

creased, but the policy of stimulation, co-operation, and co-ordination has taken even deeper root. A systematic effort is being made to establish such working relations with men's church clubs, Bible classes in churches, department of church and labor, social settlements, and the various other religious agencies with a view to multiplying the forces at work and securing for each group of men the sort of education that will be of the most permanent value to these men and the community.

II. *The attempt to reach men in their established grouping and habitual environment.*

In carrying out the larger program just stated there is an ever-increasing tendency to take advantage of established groupings, social, industrial, and territorial, and to adapt the methods of religious education to the peculiar needs of the individual groups. This policy is having at least four distinct advantages.

In the *first* place it is the only method yet invented of thoroughly covering the field and reaching any large majority of the men. The idea that it is not sufficient to deal with the men whom we can with various methods attract to our buildings and central places of meeting, but that we must go to the men and adapt our work to their surroundings and manner of life, has been steadily growing during the past five years. Where a dozen men from a shop, for instance, might be induced to attend a religious meeting or a class in the Association building, hall, or theater, a hundred can be reached in a meeting or classes held at the factory during the noon hour. I use shop-work in illustration simply because it is the kind of group-wise work that has thus far received the most attention.

In the *second* place it permits of the adaptation of methods to the peculiar needs and circumstances of the men and the giving of larger recognition to their personality, as usually in temperament, experience, and needs the members of habitual groups are found to be quite similar.

Third. Teaching them religious truth in their own habitual environment and Associations makes religion seem a more practical thing and applicable to the affairs of everyday life — an attitude toward life rather than an institution separate from their daily toil and thought.

Fourth. It creates an atmosphere in which the men live. For instance, to reach a hundred men from a factory, individually and separately, is a very different thing so far as the spiritual atmosphere of the factory is concerned, from reaching those same hundred men together, at the same time, and in the factory. The results of the latter methods tend to continually accentuate and accelerate themselves.

This same policy of taking advantage of established grouping is evi-

dent in the work within our buildings in taking advantage of Bible study, etc., of the established groups in the gymnasium and educational classes and in clubs and social groups. It is expressed in the colleges by reaching men by fraternities.

Lest I be misunderstood in my reference to work done for groups outside the building, allow me to say that this work is in its infancy and is yet very imperfect. We have been fairly swept off our feet by the kindness and even the enthusiasm of our reception by the men, particularly of the laboring class, and we are perhaps inclined to take too much satisfaction from the work accomplished. But this work has not yet had time to be subjected to thorough experimentation and classification, in such a way as to make us able to count on definite results from specified effort. As one of our leaders in religious work has said: "The average shop-meeting alone only scratches the surface."

III. *Co-ordination of the various features of religious work into a unified system in accord with educational principles.*

For several years the religious work of our associations has been in a period of transition, which is not yet complete. For a long time there has been a growing conviction that the old time evangelistic meeting as a single and continuous system of religious work is inadequate and unsatisfactory. A period of experimentation has followed, which on the whole has been exceedingly beneficial, but has at times seemed to weaken the aggressiveness of our work. At the present time there can be scarcely any doubt, taking the country as a whole, that the major emphasis is placed on Bible study. This is borne out by the statistics gathered by the International Committee, the impressions of men who are closely in touch with the general movement, and from all information emanating from local associations.

In answer to this question in my questionnaire, practically every college secretary, every state secretary, and sixteen out of twenty-three city secretaries reporting, stated emphatically that the major emphasis was on Bible study and that the most satisfactory results were being obtained by that method. There has been a continued increase in the use of graded courses and international examinations. But the most significant thing has been the use of Bible classes as a definite means of evangelization. They are no longer simply a means of trying to conserve the results of evangelistic meetings. All along the line there is an increased consciousness of the fact that the only adequate purpose of any of our religious work is to lead men into right relations with God and prepare them for efficient service for their fellows.

While this major emphasis is being placed upon Bible study, the

men's meeting of the evangelistic type is not being eliminated from our scheme of religious education, though in the method of procedure it is possibly somewhat modified. Our international reports show more associations conducting men's meetings, fewer meetings held, but with larger total attendance, than in the previous year. There has even been a larger number of associations holding theater meetings. But there is a constantly growing tendency to fit these evangelistic meetings into their proper pedagogical place in a unified system. Even after being carefully taught, most men require to be pressed a little to the point of decision to follow the course of life that means effort and self-control. The meeting therefore is being used more as taking legitimate advantage of the psychology of the group and as an opportunity for concentrated personal work to gather up and clinch the results of the quieter evangelism of the Bible class.

While responses to my question concerning the application of "sound educational principles" to the conduct of Sunday afternoon men's meetings were not very satisfactory and in many cases were very hazy, there is undoubtedly a tendency to co-ordinate these meetings with the other phases of religious education and to make them contribute positively and directly to the system. The Sunday club idea with its large number of Bible classes and the largely social gathering with a talk of persuasive quality, is coming more and more into favor. There is a general complaint of the difficulty of conserving the results of theater meetings. There is an undoubted decrease in the use of high-priced lyceum talent and attractions that will draw big crowds of men. There is a tendency in men's meetings to secure the services of the same speaker for a considerable period of time and to secure a continuity of thought in the addresses given, whether by the same or different men.

From almost every source has come a response that the most approved and effective method of bringing men to a decision is individual work with individuals, and Bible classes and meetings are being planned in such ways as to make this sort of effort most effective.

There has apparently been no great success with other series of study besides those of the Bible, with the two great exceptions of the course in "Life Problems," in city associations, and the study of missions in the colleges.

Of the training of teachers and workers I will speak later.

The thought I wish to convey then is that all phases of our religious work are being co-ordinated into a unified system without any of the traditional means necessarily declining in favor absolutely. More than this there is a decided attempt to secure continuity not only in curriculum

but in work done for individual men, so that they are carried from step to step according to their individual needs until they become intelligent, serviceful, and effective Christians.

IV. *The training of teachers and workers.*

The greatly enlarged work that is being attempted, the attempt to deal with the multitude of natural groups, the emphasis placed upon Bible teaching and upon the smaller group rather than the large one, has tremendously increased the demand for teachers and workers. Such men with proper preparation are not to be secured. It has therefore become imperative to develop a system of training our own volunteer forces, and the growth of this system is one of the most significant facts of the past year.

During the season of 1905–06 a very large number of teacher training classes, following the course in, "The Teaching of Bible Classes" by Edwin F. See, was conducted, but the information that I have gathered would indicate that during the present season almost every association is conducting such a class. Teachers are first trained in the pedagogical principles involved. They are then usually coached on the course of study that they are to conduct. At Cleveland, practically a Bible training school has been established with a four years' course in the Old Testament and three years in the New, taught by professional Bible teachers of great ability. Further than these classes, a very large number of associations conduct Bible study institutes at the beginning of the season for the benefit of their teachers, led by some of the Bible study experts of the country. In 1905, 200 associations held such institutes and the number for the present season would undoubtedly be much larger. There is growing up a much larger use of summer institutes at such places as Lake George and Lake Geneva.

There is also an increasing amount of work being done in the teaching of workers other than teachers. Such training includes courses in economic and social problems, general and local, the study of church history, etc.

V. *Greater appreciation of the direct value of our physical, educational, and social activities in character building.*

The indirect value of these activities in spiritual development and character building has long been recognized. Neither has there been any lack of appreciation of their intrinsic value. While the answers to my question on this point were not always very intelligent, it yet seems quite evident that there is an increasing and conscious appreciation of their direct value and a consequent planning of them to accomplish that end.

In our educational work, for instance, in the arrangement of courses, in the choosing of teachers, and in the ideal constantly kept before them, there seems to be an effort not only to turn out skilled book-keepers and mechanics, but men of strong character. This, as in most other things, has been first recognized and emphasized in our physical work.

There is still a deplorable lack in most of our associations of any system or determined effort to see to it that not only opportunity for all-round development is provided, but that each individual member receives an all-round development.

VI. *Growing emphasis upon the necessity for the expression of spiritual life in service.*

The conception of the form this service should take seems to vary widely. In some quarters there is a feeling that association members should be enlisted in the work of social service in whatever way the needs of the community might indicate, but on the whole there seems to be a very conservative attitude toward the association, as such, launching itself into any movement of a controversial nature. There is, however, an increasing realization of the association's obligation to become, through its membership, a constructive force in the general public welfare work of its community. The realization of its value to the workers has given an impetus to this conception and is having an influence upon the selection and training of workers. The old forms of personal work, religious teaching, ministrations to the sick and the unfortunate, are also receiving increased emphasis. One is struck by the large and general development of this idea of service in the college associations. On the whole, this movement is in its infancy and only well started on the experimental stage.

A rather significant fact has been the recent organization of a Society for the Promotion of Social Service, which expresses its purpose "of promoting intelligent and effective service among wage-earners or in any group where such service promises the furthering of the Kingdom of God." At the recent Religious Work Conference at Bronxville, the question of social service was much discussed, and the attitude of the convention was expressed in a set of resolutions, conservative as to methods but positive in their general endorsement.

A form of expression that is being cultivated largely in the regularly enrolled membership of the associations is the giving of money for the promotion of work in foreign lands. An ever-increasing number of associations are undertaking the support of some individual secretary in a foreign field, and the total amount given during the past year has shown a very gratifying increase over previous years. As a rule,

this money is not given by the associations as corporations, but as a separate fund raised by members from the members, with a distinct appreciation of its value not only to the foreign work, but to the members having a part in it. It is an interesting fact that while scarcely a city association has had any appreciable success in the promotion of mission study classes, this practical demonstration of missionary spirit has become so marked.

VII. *The determined emphasis on work for adolescent boys.*

During the past few years the associations seem to be coming into their own in this regard. In theory, at least, the importance of this work and the fact that it is the line of least resistance have been appreciated for many years, but the realization of these ideas in actual work has come about largely within the last five years. In that time the number of boys mostly of the adolescent age in Bible classes has increased threefold, until in the season 1905–06 it reached the total of 16,434. From almost every quarter comes the statement of increasing emphasis on the work for boys. Of twenty-five city secretaries who answered my question, seventeen stated that great emphasis was being placed on such work, and many of these stated that it was emphasized more than any other phase. The fact that religious work for boys is not simply miniature men's work is also appreciated. Great emphasis is being laid on the power of example and the value of the association of young men and older boys of sterling Christian character with the younger boys in their sports and games.

An ever-increasing number of older boys is being used in the teaching of boys' Bible classes. A significant development has been the conferences of older boys held during summer months for training in such leadership.

The use of camps as a means of getting boys together under favorable conditions to exert a strong religious influence over them is on the increase. These camps have been one of our most successful agencies.

There has begun in some cities a system of extension work for boys, reaching them in their habitual groups and environment, and is probably the beginning of a system of reaching the boys of the city co-ordinate with the one that has been launched for reaching the men.

SUMMARY. In discussing these significant movements, we do not present them as entirely accomplished facts, but simply as the significant tendencies of the time. In other words, this study has been an effort to arrive at and express the thought that is in the minds of the men who are molding our religious work.

We have attempted also to present these observations, not necessarily

in the manner and sequence in which they would be arranged in one of our association reports, but rather as viewed from the standpoint of this Religious Education Association.

These, then, to repeat briefly, are the significant tendencies which we discern:

First. A larger conception of our field and responsibility, which is leading to a careful and systematic study of our fields and the planning of a system of work thereby, which is comprehensive and adequate to the needs of the community.

Second. The attempt to take advantage of the established and habitual grouping of men, that the field may be covered more thoroughly; that we may adapt our work more perfectly to the needs of the men; that religion may be a more practical thing to them; and that a helpful atmosphere may be created in their habitual environment.

Third. The co-ordination of the various features of our religious work — Bible study, cultural studies, lectures, and evangelistic meetings, training of teachers and workers, and service — into a unified system, and the attempt to secure continuity of training for each individual man until he becomes an efficient Christian.

Fourth. The training of a force of volunteer workers who will be efficient in service and adequate in numbers to accomplish the work undertaken.

Fifth. The greater appreciation of the direct value of our physical, educational, and social activities in character building, and the consequent planning of these activities to accomplish that end.

Sixth. Emphasis on the necessity of the expression of spiritual life in service as an essential part of religious training.

Seventh. The emphasis and larger concentration of our effort on that group of the male population which is in its formative period and peculiarly susceptible to religious influence—namely, the adolescent boy.

All of these points, we believe, are important from the educator's point of view, and the fact that these significant tendencies exist in our religious work is indicative of the influence of the religious educational idea upon our movement.

THE CONTENT OF THE GOSPEL MESSAGE TO MEN OF TO-DAY

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Though I did not choose or formulate this topic, I gladly accept the point of view that it implies, and also the limitations that it imposes upon this discussion. I am not required to discuss the methods of presenting the Gospel; I am not expected to say all that is true about that message or about the characteristics of the men of to-day; I am requested, rather, to formulate as well as I can the central practical idea of the Gospel, with especial reference to its bearing upon our twentieth-century life. The wording of the topic implies, further, that the Gospel needs to be re-examined in each new "to-day," in order to discover its point of most direct application under the circumstances then prevailing. Jesus said: "I have yet many things to say unto you, but you cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all the truth." I suppose that this progressive guidance into truth will go on age after age unto the end, and that the message of Jesus will never be formulated by any age in a manner adequate to display all its possible riches for the succeeding age. The navigator of a sailing vessel, though he forget not the harbor of his desire, does nevertheless change his course from time to time according to the state of wind, and current, and tide. His vessel moves now on one tack, now on another; now with topsails all set, now under bare poles; yet the purpose and the meaning of the voyage change not. One who should offer precisely the same Gospel message to children and to mature men and women; one who supposes that what was seen or could be seen a generation ago in the purpose of Jesus can express His full purpose for us; he who forbids us freshly to see with our own eyes, freely to appropriate through our own sense of need — he is like a sailing master who knows not how to tack or how to shift sail.

The elements of our problem are these: 1. What was real to Jesus, and what did He desire to make real in the world? What kind of world did He desire that this our world should become? 2. What kind of men are we, and what new needs, if any, are we developing? 3. What grounds of fellowship or of contact between these two? What special points of contact can we discover?

I shall assume without discussion that, in order to determine what

the Gospel message is, we must go back to Jesus Himself. We are often told that the religious consciousness of to-day is Christo-centric; that we are trying to break through all incrustations of custom, all complications of tradition and doctrine, to the simple, understandable, and commanding figure of the Man of Nazareth. What is the Gospel? we ask, and we answer: The Gospel is not a printed word, or a proposition of thought, or even a code of conduct; it is Jesus Himself, in whom the Word is made flesh.

But do we realize all the simplification and all the concentration of issues that this implies? Do we see, for instance, that it implies something simpler than the New Testament? To be Christo-centric is to penetrate behind the religion of Paul, and John, and Peter to its source in a person simpler and more human than any one of them. The New Testament presents us not so much an uncolored historical sketch as a set of impressions that Jesus made upon the minds of His disciples. In these Scriptures we behold how each one of several writers thought and felt toward Jesus; we discover what purposes Jesus inspired in them — purposes to preach, and write, and suffer. Jesus is everywhere revealed to us in these writings, yet the revelation is mediated by various personalities and various historical influences. This is true even of the synoptic gospels. These, too, are rather the outflowing of a great impulse on the part of their writers than a merely objective, matter-of-fact description of objective fact.

Our assured knowledge of the life of Jesus is lacking in details. We do not know, apparently we shall never find out, through what stages His religious life developed, especially how He became conscious of His Messianic mission. If it were possible for one of us to be transported backward through time so as to see Him with our own eyes and hear His very words, what impression would He make? No one can answer this question with any high degree of probability, and perhaps it is better that we cannot satisfy that kind of curiosity. For we are now obliged to concentrate our attention upon the most salient points. We cannot be lost in details or fail to see what is the main point. It is true that we do not see the whole landscape, but the summit of the mountain stands out in utter clearness above the clouds of historical uncertainty. Though we cannot construct a biography of Jesus' inner life, we can know what kind of man He was, and what kind of world He wants this to be. Though we cannot trace the development of His religious experience, we can know, in a general way, how, in the maturity of His powers, he regarded God and man, and how He felt toward both.

Now, this assured knowledge of Jesus is of a kind that brings moral

and spiritual issues to a sharp focus. The record is adequate to enable us to choose for or against what Jesus was and what He wanted for the world. Nay, the record is so adequate at this point as to compel a choice. It is difficult to see how one can contemplate even the fragmentary biography that has come to us without realizing, dimly or clearly, that here one meets the ultimate issues of life. Now, I take it that what our age is trying to do when it cries, "Back to Jesus!" is to make vivid just this central, simple, and utterly intelligible issue. What, then, is the Gospel message as it stands incarnated in Jesus? One hesitates to reply, lest the simplicity of the answer should be taken for superficiality. Suppose, then, that we formulate the question in a slightly unusual way, so that, approaching from what is possibly an unaccustomed direction, we may escape the tyranny of habit. Suppose that we ask what Jesus found most real in life; what was His real world, and what was to Him His real self? The real world to Him was the kingdom of God, and His real self was just that of a particular member of the kingdom. Doubtless the kingdom was thus real to Him because He *took* it as His good, because He actively made it His world. Certainly, He did not passively accept the first impression that the world of His day must have made upon an observer. He did not rest in appearances. Certainly, Roman power in the state and Phariseeism in religion were obvious enough. Why were they not His real world? Because He would not have it so; because He had inner strength to condemn them, to disbelieve in them, to set Himself with all His might against the attitudes toward God and men for which they stood.

He found His real world in just the way that we find ours. Your real world and mine is just the world that we take as our good, the world that we actively build and build ourselves into, because we will have it so. The real world is never a mere summary of scientific facts, never an object of merely dispassionate observation; it is rather that which is expressed in the reaction we ourselves make, and the "tang" of reality comes precisely in our feeling of actively participating in something. That which we take as worth while; the values that we react toward in conduct — these are our real world. The reality of a great painting is not the canvas and pigments of scientific analysis, but that something more which exists only as a value for persons who can appreciate paintings. To many men, certainly, great paintings are simply non-existent as works of art; they exist only as canvas and pigment, or as dollars which other persons are willing to pay. The commercial reality and the artistic reality of a painting arise in the same way, namely, because some one takes the thing that way, makes it such or such an object to him.

The world of dollars is more real to one, not because of any intrinsic quality in dollars, but because of a relation to dollars which this man sets up by his own valuation-reaction toward them. In precisely the same way, the painting gets another kind of reality for another kind of man.

So it falls out that what the world shall mean to us depends upon what we make it mean. We are not passive beings upon whom the world merely stamps itself; we are part-creators of the world; the world is in process of becoming; it is plastic. There is no statue in yonder mass of clay, we say; and yet the clay becomes a statue to him who knows how to make the proper reaction. What is this world, we ask; and the real answer that each one of us makes lies in our effort to mould the world into some ideal form. This is not to deny that there is some kind of reality in electrons and ions, in radium and helium, and the other elements. There is some kind of reality there, and it has its own way of going on whether we will or no. Nevertheless, there is nothing final for us in the physical universe unless we choose to take it as final. A scientific man is never forced by his science to be a materialist. If he stops with mere matter, it is because he chooses to stop there. He might make other demands than those of the laboratory; he might institute moral and spiritual experiments, he could always strive to penetrate into things a little deeper. If he stops with the physical aspect of the world it is because he will stop there, not because the facts require him to do so.

I am talking, of course, of faith, and I am hoping to make clear the ancient statement that faith gives substance to things hoped for, it makes that our real world. The Gospel message is first of all a call to have faith, that is, to adopt as our active, working attitude and policy the standpoint of the highest moral and spiritual values, and this message grows directly out of what Jesus was; it grows out of His practice primarily. For Jesus had senses with which to perceive physical things; He had desires by which to appreciate pleasure, and power, and all that wealth can buy; He had feelings that were touched, Oh how keenly! by the suffering and sin of the world that makes so many men doubt whether there is a good God. Jesus had and felt all this, but He had strength of will to demand a better world. He would not accept the world of mere things, and the world of evil and pain as final, and He would work to abolish it. He dared risk the working assumption that the best conceivable is practicable, and that our highest needs express the innermost nature of reality. So, He looked up and said "Father," and He looked upon narrow, unspiritual, selfish men and said "Brother." Do you say that these things were real to Him because He enjoyed a peculiar mode

of intercourse with God? Do you fancy that He could not doubt as we can? Yet, if we may trust the record, He did doubt, for He cried, "Why hast thou forsaken me?" and there is every reason to suppose that He described His own experience when He declared that the way to know the truth is first to will to do God's will. No, the kingdom of God was real to Him primarily, because He took life that way and went to work on that principle.

Precisely this is the issue between faith and unfaith — not what we think of the Bible, not what we hold regarding the doctrine of the Trinity, not what we think of the church, but whether we will take as our real world the kingdom of God and then go to work to make it effective. This is the message as far as it has to do with faith in Jesus or in His message. We have faith in Him whenever we join Him in taking the kingdom of God as our real world, and membership in the kingdom as our real life.

But what is this kingdom of God? It is primarily the fellowship of all who make love the principle of their life, a fellowship that includes both God and men, both this life and that which is to come.—Thou shalt love God; thou shalt love men; where love is, there is God, for God is love — that is the whole story. Work it out into details and apply it to any concrete situation, and there you have the kingdom of God; there the gospel is accepted and believed in. Where this is not, there faith is lacking, there the name of Christian is out of place, no matter what else may be there. This is the simple center of Jesus' own life and of His desire for us. Possibly, as some hold, He had an idea that the kingdom was shortly to be set up through some cataclysmic stroke out of the sky, just as His countrymen believed that the Messiah would come. But if so, this was nothing more than the incidental form of His great idea. However the kingdom comes upon the earth, whether it comes down like a sudden shower from the sky, or whether it grows up like a mustard seed, its nature as a fellowship of those who love is precisely the same.

This, then, is the content of the good news: God the Father, whose care extends even to sparrows and field lilies, Who holds no grudges, Who finds the reality of His life in the society of those who love; every man God's child simply because the Father loves him so; the duty and privilege of every man to put in his life where Jesus and his Father put in theirs, namely, in building forward the kingdom of love. This is the everlasting content of the message. It is adapted to childhood and to manhood, to lower races and higher races, to family life, to social life, to industrial and economic life, to international relations. It is the message

for a world of sin. For where will you find a law so self-evidencing, so inexorable, so searching, so rebuking to every sin as the law of love? Where will you find a motive for repentance as strong as that which grows out of the contrast between love in the life of God and of men and all that is involved for one's self and for others in self-will and self-indulgence? What can so transform the life as just the consciousness that somebody finds us worth loving and trusting?

This is the everlasting message; but what is its special point of contact with the men of to-day? I answer, the new sense of humanity that is taking possession of men's minds. Men are coming to feel that humanity is the one thing really worth while in this world — not a part of humanity, but the whole of it; not a royal family or a favored class; not my political party as against the whole people; not my nation as against other peoples; not even my precious self, but humanity. I do not foresee or fear any such revolution as some persons foretell, but I do foresee a redistribution of power, a redistribution of the control of the material conditions of existence, and a shift of emphasis in legislation, all in the interest of humanity. I believe that these changes are as inevitable as that the race should continue to progress at all, and I believe, further, that the present task of Christianity is to lead this humane impulse to its true goal. That impulse will find its ultimate meaning, its final outcome, just where Jesus found a meaning in life, in a divine-human fellowship that includes all the means of existence, all the institutions of society, all that is meant by time and by eternity.

The Gospel can interpret this movement to itself, and lend it the power of the greatest moral conviction that ever took possession of men. Let us not think that the Gospel consists in a "don't," or that its primary function in this time of agitation is to cool down the people. The Gospel is nothing of the kind. It is first of all a great positive principle which is bound to reconstruct society, bound to produce changes in the distribution and application of power which will give effect to the people's revolt against special privilege and against the exploitation of the many in the interest of the few. It does not command us to submit, or to wait, but to take a hand in the forward movement.

What would happen if the institutions that call themselves Christian should accept this view of the message of Jesus for our day, and should uncompromisingly espouse the cause of humanity in all its industrial, social, and political phases? Perhaps some of these institutions would quickly become poor, even like Him who had not where to lay His head; perhaps they would lose half or more of their members; undoubtedly many individuals in official position would suffer martyrdom in some

of its modern forms; very likely the world would say, See how Christianity is failing, just as it was said to Jesus, "Physician, heal thyself"; yet, for all that, might not one hope that, even through humiliation, suffering, crucifixion by the powers that be, the followers of Jesus would obtain a double portion of His own power to save?

OUTLINES ON LIFE PROBLEMS

(Suggested Bases for Round Table Discussions.)

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INTRODUCTION

Groups of Outlines.

The twenty-four outlines are presented in two distinct groups. The first twelve outlines, of a distinctly religious nature, suggest a progressive discussion of a Young Man's Inquiry into Christianity, while the second twelve, more of an educational nature, suggest the discussion of Problems of Personal Progress, and may be used as a consecutive series of twelve, or as two independent series of six each. If the second series is thus divided, outlines I. to VI., inclusive, may be used under the captions, "Personal Habits," or "Factors in the Successful Life." Outlines VII. to XII., inclusive, under the caption, "A Working Man's Means of Growth."

Nature of Material.

Every outline, as submitted in its final form, is the result of its actual use by the author from three to twenty times as the basis of formal addresses, shop talks or round table discussions. No pretence is made that the outlines as stated give either a comprehensive or a necessarily accurate treatment of the various subjects. They do reflect the author's personal judgment and magnify the things that popular approval seems to have indicated as most acceptable and profitable.

Method of Use.

Life problems should be given a free round table discussion under a well balanced leader and no single statement or view concerning any topic should be pressed as the final truth by one who assumes the role of an authoritative teacher. The outlines here given are therefore to be used not as lessons to be taught or learned, but as the basis of a brief introductory statement by the leader to be followed by round table discussion based on the general questions suggested for use with each outline, or the leader's introductory statement may be omitted and each member of the group with the outline and questions in hand may proceed at once to discussion.

For a one-hour meeting of the round table group the following suggestion as to a possible program may be helpful:

Five minutes. Roll call and appointment of reviewers of discussion and other committees.

Ten minutes. Introductory statement based on the outline by the leader.

Thirty minutes. Round table discussion, opened by application of the general questions suggested for use with each outline.

Five minutes. Review of discussion, calling attention to things minimized or omitted.

Five minutes. Review of discussion, calling attention to things magnified or agreed upon.

Five minutes. Sub-committee report on suggested bibliography bearing on next topic.

In order to make the discussion element really effective it is recommended that round table groups should consist of from six to twelve men, and should not exceed twenty in any case. A larger number than this introduces a lecture or meeting element which is detrimental to general participation and freedom in discussion.

Biblical References.

Biblical references have been purposely omitted from the outlines in recognition of the fact that if the outlines are to serve as a basis for free discussion the statements in them should not seem to be argued for or justified by selected Scripture texts suggested by any other than a member of the local group. In preparation for the discussion of many of the outlines, or in the progress of the discussion, very helpful reference to Biblical truth may frequently be made through the aid of a subject index and a concordance. As an example of material thus readily available, throwing light upon subjects under discussion, the following references bearing upon the Spiritual Life, Course One, Lesson Six, may be suggestive:

Section 1.	Romans 8:14–15–16	I. Corinthians 2:4
Section 2.	a. Isaiah 14:24	Romans 8:28
	b. Matthew 3:16–17	John 5:30
	John 7:16	Luke 22:42
	c. Matthew 6:10	John 7:17
Section 3.	a. II. Timothy 3:16–17	Acts 20:32
	I. Corinthians 14:15	James 5:16
	b. Ephesians 6:6–7	Galatians 5:13
	c. John 14:37	Philippians 4:7

d. Matthew 7:20 I. Timothy 4:12
Matthew 5:16

While this example is based upon one of the more favorable outlines for such supplemental study, a review of the references indicated will awaken an immediate appreciation of the value of seaching the Scriptures for light upon practical life problems. A valuable feature in connection with the use of these outlines in either private study, or group discussion, will be the gathering of a few well-chosen Scriptural references bearing upon the different phases of the subject, care being taken neither to ignore the context of quotations, nor to attach to them an abnormal or illegitimate meaning.

Bibliography.

In view of the fact that a deliberate attempt has been made not to bias any individual student, or group, no bibliographical list is submitted herewith. It is recommended, however, especially in connection with the studies by groups, that an assignment shall be made to one or more members of the group to prepare a brief list of suitable books bearing upon each subject in advance of its discussion; or to have one feature of the group meeting the preparation of such a list, based upon the suggestions of the entire group.

GENERAL QUESTIONS

(To be used in connection with each lesson.)

1. What modifications should be made in the statements presented?
2. What further statements should be added to the outline?
3. What common practices of men in this community are at variance with the principles stated or directly implied?
4. If you are not applying these principles in your own life, why not?
5. What helps can a man find in this community to establish these principles in his own life?

SERIES ONE

A Young Man's Inquiry into Christianity

I. Introductory inquiry —
WHY SHOULD A YOUNG MAN CONSIDER CHRISTIANITY?

II. to VI., inclusive —
WHAT ELEMENTS ENTER INTO THE MAKING OF A CHRISTIAN PERSONALITY?

VII. to XI., inclusive—
WHAT ARE THE RELATIONS OF A CHRISTIAN MAN?

XII. Concluding inquiry —

WHAT IS THE USE AND METHOD OF BECOMING A CHRISTIAN?

I. WHY SHOULD A YOUNG MAN CONSIDER CHRISTIANITY?

BECAUSE

1. *It creates divisions among people,*
   a. By condemnation of the desires and actions of many.
   b. By separating its followers from others for a closer fellowship among themselves.
2. *Offers the greatest of personal advantages,*
   a. Of Divine guidance, strength, and ultimate salvation.
   b. Of many temporal blessings.
3. *Proposes most serious penalties for non-adherence.*
   a. Lack of peace in life, loss of usefulness, and ultimate destruction.
4. *Has large following and aggressive and successful promotion.*
   a. Great and increasing numbers of adherents throughout the whole world.
   b. Is remarkably virile in self-projection.
5. *Is very fruitful of good works,*
   a. In the reformation of individual lives.
   b. In the establishment and conduct of educational, benevolent, and other agencies of progress.

II. DIVINE FORCES.

1. *Controlled rather than accidental life desirable.*
2. *Discrimination necessary between the constants and variables in life.*
   a. Only the divine are constant factors.
3. *God is the source of power and the supervising architect for the affairs of men.*
4. *Triumvirate of Divine forces.*
   a. God — Christ — Holy Spirit.
   b. These constitute the vital spiritual force in the life of man.
5. *Man is characteristically a spiritual instrument.*
   a. We always classify instruments by their special or unique capacities, and their real success is based on their operation in the line of their special capacities.
   b. This calls for emphasis on the spiritual in man.
6. *The best use of one's own will is in living up to the divine will so that the divine forces may work freely through the life.*

III. Environment.

1. *Environment should be a condition, not a force.*
   a. As water to a fish and not to a waterwheel:
      A necessary medium in which to live, but not to be allowed to control.
   b. The difference arises from the independent vitality of the fish which is lacking in the wheel.
2. *Familiarity with environment* (material, personal or spiritual) *tends to fix ideals and habits of action.*
   a. "We grow to be like what we love."
3. *Important questions concerning one's environment.*
   To what extent.
   a. Material — personal — spiritual.
   b. Active or passive.
   c. Good or evil.
   d. Fixed or changeable.
   e. Dominant or subject.

IV. The Physical Life.

1. *The body a habitation and tool of spiritual forces.*
   a. As the parts of an electric motor are the mechanical clothing of an electrical principle, so the body constitutes the human clothing of a spiritual principle.
2. *Body should have care commensurate with its use.*
   a. We concern ourselves to have our homes clean for guests, and our factories and tools in good condition for the workman. What about our bodies as fit temples for the indwelling of the Holy Spirit?
3. *Our bodies are God's own tools for working out His purposes on earth.*
   a. Is it fair that we carelessly use, destroy, or surrender His tools to the devil?
4. *Christianity in contrast to asceticism magnifies the body when under spiritual control.*
5. *The highest type of physical life should be maintained for the sake of*
   a. Prolonging the period of one's efficient living.
   b. One's family.
   c. One's own disposition and character.
   d. The service one can render.

V. The Intellectual Life.

1. *Intellectual living an integral part of Christian living.*
   a. Faith, love, and decision to serve are basal to Christian life and call for the exercise of the intellect, the emotions, and the will.
2. *A man's thinking largely determines his character.*
   a. "As he thinketh in his heart, so is he."
3. *Characteristics of sound intellectual life.*
   a. Studious observation and inquiry.
   b. Open-mindedness for truth at whatever sacrifice of bias or prejudice.
   c. Discernment of the spirit as well as the letter of things.
   d. Enforcement of knowledge through integrity of action in accord with it.
4. *Contributions of an intellectual life.*
   a. Furnishes a reasonable basis for action.
   b. Intensifies power for service.
   c. Increases joys of appreciation.

VI. The Spiritual Life.

1. *The nature of the spirit.*
   a. God puts this spirit into the individual as a power, working through him as a tool, not as a substance which the individual simply contains.
   b. What electricity is to the motor, and what steam is to the engine, that the Spirit of God is to a man. It makes him fulfill the purpose of his creation.
2. *Essential conditions of the spiritual life.*
   a. Belief in a God whose purpose and will must eventually prevail.
   b. Recognition of Jesus Christ as the concrete exponent of God's will, and the Holy Spirit as His interpreter.
   c. Determination to learn and do God's will as well as one is able.
3. *Characteristics of one possessing the spiritual life.*
   a. Studious inquiry after God's will through Bible study and prayer.
   b. Whole-hearted service, with self-sacrifice, if need be.
   c. Confident peace.
   d. Increasing fruitage in the life of one's self and others.

VII. Relations to Home.

1. *Should consider home in terms of the people in it — not in terms of material equipment.*
2. *Should engage as successfully as possible in an honorable life work.*
   a. The honor, happiness, and opportunities of one's family depend largely on the nature and success of one's business.
3. *Should maintain a clean and wholesome life outside of business.*
4. *Should give family more than financial support.*
   a. In companionship.
   b. In thought and plan for their welfare.
   c. In the personal inspiration of a good example.
5. *Should remember that love and service properly begin at home.*
   a. The closest attachments of life, divinely established in the home, impose obligations supreme to all others.
6. *Should make the home life comfortable and attractive, and of cultural and inspirational value.*

VIII. Relations to Friends

1. *Should discriminate wisely between necessary, accidental, and purposed fellowships.*
   a. In family, neighborhood, school, business, and recreative life.
2. *Should recognize and determine nature of friendships.*
   a. Dependent.
   b. Mutual benefit.
   c. Benevolent.
3. *Should be willing to meet the requirements which friendship involves.*
   a. Give and take.
   b. Unselfish interest.
   c. Spending of time.
   d. Self-sacrificing effort.
4. *Should constantly seek to realize for self and extend to others the values of friendship.*
   a. Protection in time of temptation.
   b. Counsel in time of question.
   c. Comfort and encouragement in time of adversity.
   d. Fulfilling of God's plan of caring for people.
      "Bear ye one another's burdens."

IX. Relations to Business

1. *Should choose and prepare for*
   a. An honorable business.
   b. A business for which you are personally qualified.
   c. A business giving sure and continuing returns.
2. *Should attend to business.*
   a. To insure income.
   b. To secure advancement.
   c. To provide against emergencies.
3. *Should regard business as means of self-investment.*
   a. Personal growth comes via worthy activity.
   b. Personal profits come via investment of self.
4. *Should magnify personal contacts and influence.*
   a. Business multiplies reasons and opportunities for relations with others.
   b. The manner of one's dealing is more significant from a Christian standpoint than the thing dealt in.
5. *Should use business as a means of service.*
   a. Supplying others' material needs.
   b. Aiding others in the solution of their problems.
   c. Giving others employment.
   d. Making more efficient by guidance the work of others.

X. Relations to Civic Life.

A man to be a good citizen

1. *Should be physically fit.*
   a. Constitutionally.
   b. In health and vigor.
2. *Should be educated.*
   a. To free him from the domination of unwise leaders.
   b. To prepare him for his work.
   c. To establish his community of interest with others by broadening his intelligence and sympathies.
3. *Should be an earner.*
   a. To provide for his current support.
   b. To provide for the support of those dependent upon him.
   c. To provide a surplus for emergencies.
   d. To provide a margin for gifts and benevolences.
4. *Should magnify home and family connections.*
   a. To increase his stability.

b. To furnish him the impetus of personal responsibilities.
c. To increase the necessity for the development of personal character.

5. *Should give a surplusage to the world's life and work.*
(Producing more than one consumes, giving more than one is obliged to.)
a. In the form of time, energy, and money.
b. To things he alone can do.
c. To things in which he co-operates with others.

XI. Relations to Benevolent Movements

1. *Should cultivate the habit of being a benefactor.*
a. One who makes good a fact.
b. Acting from spiritual impulse, rather than because of external pressure.
2. *Should give self as well as means.*
a. Beneficence largely "by proxy" is unsatisfactory.
b. The most vital thing in any good work is the personality invested in it.
3. *Should regard contributions of effort or means neither as license fees for special privileges, nor as fines for having high motives.*
4. *Should intelligently select and systematically follow up one's benefactions.*
a. The thoughtless giving of money does not help the giver.
b. The failure of contributors to follow up their gifts releases those directly administering the movements from a wholesome sense of accountability.
5. *Should recognize the helpfulness of combinations for the promotion of beneficent enterprises, and whenever possible to do so helpfully, should participate in them.*
a. The church.
b. Religious and moral improvement associations and clubs.
c. Movements for care of poor, sick, and unfortunate.
d. Movements for educational and social betterment.

XII. What is the Use and Method of Becoming a Christian?

I. The Use
1. It saves one from being a moral and religious "floater."
2. Gives the safeguard of a declared purpose and helpful associations.

3. Gives the inspiration of a great example — even Christ's.
4. Aids one in doing a life's worth of good.
5. Makes possible the fulfilling of God's purpose concerning one.
6. Gives best known chance for salvation.

II. The Method

1. Take Jesus Christ at His word — Faith.
2. Give up known evils — Repentance.
3. Determine to do God's will, following the teachings of Jesus Christ — Decision.
4. Declare one's allegiance and determination — Declaration.
5. Give one's self and means to service and the promotion of good works — Service.

SERIES TWO

Problems of Personal Progress

I. to VI., Inclusive —

PERSONAL HABITS OR FACTORS IN THE SUCCESSFUL LIFE

VII. to XII., Inclusive —

A WORKING MAN'S MEANS OF GROWTH

PERSONAL HABITS

I. Observation

1. *Definition — taking note of.*
   a. By means of all the senses.
   b. Purposedly, not accidentally.
   c. Not only getting facts, but holding them.
2. *Fields of observation.*
   a. The world of nature.
   b. The world of human life.
   c. One's own personal life.
3. *Agencies of observation.*
   a. Sensing.
   b. Reading.
   c. Conversation.
   d. Instruction.
4. *Characteristics of observation.*
   a. Intent.
   b. Choice.
   c. Accuracy.
   d. Correlation.

5. *Values or results of observation.*
   a. Giving joy of experience.
   b. Furnishing something to recall.
   c. Giving broader outlook.
   d. Giving truer perspective.
   e. Giving one his cue.
   f. Giving building material for thought and action.
   g. Increasing one's ability to observe.
   h. Determining the fiber of one's character.

II. PROPHECY

1. *Definition.*
   a. Statement of what is to come.
   b. Ideal defined.
   c. Hope or wish scaled down to practicability.
2. *Sources of material for forming ideals.*
   a. Experience.
   b. Personal example.
   c. Admonitions and teachings of others.
   d. Fiction, biography, and history.
   e. Study of progress.
3. *Essential elements of a good prophecy.*
   a. Feasibility.
   b. Economy.
   c. Utility.
   d. Beauty.
4. *How to use ideals.*

DO	DON'T
a. Think them over.	Dream them.
b. Improve them.	Fossilize them.
c. Check up present action with them.	Idealize them out of joint with conditions.
d. Work them out as examples for others.	Copyright them.

5. *What ideals do for us.*
   a. Give definiteness of purpose.
   b. Aid in cutting out the useless and harmful.
   c. Organize activities.
   d. Give freedom.
   e. Increase intellectuality.
   f. Give inspiration.
   g. Develop the character.

III. INVENTION

1. *Fundamental propositions.*
   a. More ways than one of doing things.
   b. Present way not the best, because of evident shortage in efficiency.
   c. First efforts at improvement likely to be crude.
   d. Highest efficiency found in the freest application of natural laws, often in the closest approximation to natural forms.
2. *Invention involves*
   a. Criticism of existing forms and methods.
   b. Careful analysis of ideals or results desired.
   c. Ready command of classified knowledge and experience.
   d. Discernment and memory of principles and uses, rather than forms or methods.
3. *Characteristics of good inventions.*
   a. Economical.
   b. Simple.
   c. "Fool proof."
4. *Values of invention.*
   a. Gives freedom from slavish routine.
   b. Increases pleasure and power.
   c. Gives excellent mental drill.
   d. Gives leadership.
   e. Contributes to progress.
   f. Gives sympathy with those who pursue a different way.

IV. JUDGMENT

1. *Definition.*
   a. The careful study of numerous plans or methods, with the deliberate choice of one.
   b. That opinion which becomes the basis of action.
2. *Progressive steps toward securing safe basis of action.*
   Guessing — Suspicion — Inference — Thinking — Believing — Judgment.
3. *Opinions or judgments are influenced by*
   a. Incorrect information.
   b. Partial information.
   c. Ideals, hopes, or wishes.
   d. Fertility, breadth, or sympathy.
   e. Bias.
   f. Motive.

4. *Means of developing good judgment.*
   a. Increase of conscious living; less of aimless imitation.
   b. Study of judgment of others.
   c. Analysis of our successes and failures.
   d. Asking and answering the eternal "why."
5. *Matters requiring good judgment.*
   a. Self-control.
   b. Investments of energy — means — influence.
   c. Associations.
6. *Values of good judgment.*
   a. Freedom from torment and indecision.
   b. Freedom from undue influence of persons and incidents.
   c. Escape from many disappointments and much chagrin — ("It might have been.")
   d. Inspiration of conviction.

V. Action

The marked characteristic of life is action — "Better wear out than rust out."

1. *Definition.*
   Intelligent and voluntary exertion as opposed to suffering or being acted upon.
2. *Kinds of action.*
   a. Resistance.
   b. Work.
3. *Spurs to action.*
   a. Necessities.
   b. Examples.
   c. Thoughts.
4. *Channels of action.*
   a. Personal care.
   b. Domestic or business service.
   c. Recreation.
   d. Philanthropy.
5. *Efficiency of action.*
   a. Decreased by indifference, laziness, indecision, indirection, selfishness.
   b. Increased by seriousness of purpose, industry, vitalizing judgment (will), economy of effort, wholesomeness of motive.
6. *Rewards of right action.*

a. Perfection of personal development.
b. Doing a life's worth of good.
c. Accomplishing God's purpose in us.

VI. APPRECIATION

1. *The habit of appreciation desirable.*
   a. It increases one's own joy.
   b. It makes one's companionship agreeable to others.
   c. It develops courtesy.
   d. It is the earmark of true culture.
2. *What to appreciate.*
   a. Things of interest and beauty in the natural world.
   b. Worthy works of man.
   c. Excellencies of personal character and life.
   d. Opportunities.
      (1). For personal advancement.
      (2). For service.
3. *How to increase appreciation.*
   a. Purposely notice things and take an interest in them.
   b. Dwell upon good things (be an optimist).
   c. Recognize by word or deed the good deeds of others.
   d. Share your joy of appreciation with others.

MEANS OF GROWTH

VII. MASTERY OVER ONE'S WORK

When one is associated with a large company of workers he should strive toward three things:

1. *Retaining one's individuality.*
   a. One should not let his work determine entirely his life, but should make his personality lend cast to his work.
   b. Personal relations should be magnified — (not what you do, but how you do it).
   c. One should always be pre-eminently a man, not merely a worker.
2. *Bending to co-operate.*
   a. One should seek to understand the necessary system and the reasons for it.
   b. A feeling that things are not right should bring forth a suggestion, not a "kick."
   c. One should *co-operate* with, not *co-wait* on the "other fellow."

3. *Being a motor, not a trailer.*
   a. Each one should enter upon the performance of his task with some power of his own and not be merely dragged to it by the "system" or the "boss."

VIII. Turning "Off-Duty" Hours to Profit

Most men are made or broken by their activities outside of working hours.

1. *Rest.*
   a. Sufficient and regular.
   b. Of both mind and body.
2. *Physical exercise.*
   a. Outdoors, if possible.
   b. Systematic and recreative.
3. *Reading and study.*
   a. For increase of practical knowledge.
   b. For increase in the number of things one appreciates.
4. *Fellowship.*
   a. Especially in the home.
   b. In the larger circle of friends.
5. *Meditation.*
   a. To check up on tendencies in the life.
   b. To clearly formulate plans for future action.

IX. Gaining Bodily Strength

1. *One should be more than not sick — he should be vigorous.*
2. *Health and vigor should not be a matter of accident, but of careful planning.*
3. *Health and vigor give the advantage of*
   a. Personal comfort and self confidence.
   b. Better chance for good employment.
   c. Ability to keep working and learning.
   d. Saving of expense.
   e. Making one a more agreeable and influential member of a household or a community.
4. *Some personal questions.*
   a. What habits of eating, drinking, bathing, clothing, exercise, and rest keep you in the best physical trim?
   b. Are your thoughts and mental habits such as to strengthen or enervate you?

X. Securing Education

1. *Reasons why a working man may not study.*
   a. Is tired.
   b. Wants recreation.
   c. Sees no immediate use for additional education.
   d. Has social and family obligations that consume time.
   e. Lacks conveniences for study.
2. *Reasons why he should.*
   a. To protect him from the cultivation of a "tramp" mind.
   b. To increase his efficiency as a worker.
   c. To safely increase his self-confidence.
   d. To enlarge his interest beyond the limits of his daily work.
3. *What things he should study. In the order of importance.*
   a. Those which help in the line of his present work.
   b. Those which fit him for advancement.
   c. Those which round out his elementary and general education.
   d. Those which give him recreation and culture.
4. *How he may study.*
   a. By carefully selected and purposed reading.
   b. By participation in purposed conversations and educational club activities.
   c. By attendance upon lectures.
   d. By taking courses of instruction as offered by public night schools, the Y. M. C. A., correspondence schools, etc.

XI. Wise Selection of Pleasures

1. *Fundamental factors in a well balanced life.*
   a. Character.
   b. Influence.
   c. Happiness.
2. *Happiness should be sought, but not at the sacrifice of character or influence.*
3. *Pleasures should be four-square.*
   a. *Physical* — health, fundamental.
   b. *Intellectual* — good reading and conversation essential.
   c. *Social* — the magnifying of home fellowship advisable.
   d. *Spiritual* — sound and clear conscience essential.
4. *Pleasures must be for self and others.*
   a. Pleasures are multiplied by division.

XII. Seeking What is Worth While

1. *Faith.*
   In God — In one's fellows — In one's self.
2. *Purpose.*
   "The world stands aside to let pass the man who knows where he is going."
3. *Preparation.*
   Laying the foundation of good health, good education, good companionship, and good morals.
4. *Integrity of character.*
   Holding one's self to the performance of things he knows he ought to do.
5. *Usefulness in service.*
   If a man produces nothing, he is either a cipher or a grafter.
6. *Influence.*
   Obtained by increasing the number of one's friends and strengthening the ties with them.
7. *Good cheer.*
   "Laugh and the world laughs with you."

THE ETHICAL VALUE OF PHYSICAL TRAINING

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Any propaganda of religious education to be effective must include the education of the whole man. As Dr. Hartwell says: "Many, perhaps most, who have urged the cultivation of the *mens sana in corpore sano* have considered mind and body to be so loosely connected that the one may be sound while the other may not. But more and more in our day the belief gains ground that neither mind nor body can be wholly sound unless both are.

"We speak of mental education, of physical education, and moral education, but it is for convenience only. Education and training are one because man is one."

Scientific physical training is not so much muscle making as muscle training. The term muscle is used too frequently as an antonym for brain, in a sense of inferiority. This is disparaging its true function. The muscles constitute more than mere automatic motor apparatus. They are the master tissues of the body, and all other organs serve them in a subordinate capacity. Muscle activity stimulates metabolism. They are practically organs of digestion; they are intimately related to the development of heat, power, and energy. Flabby muscles have associated with them general lowered vitality, lack of resistance, liability to colds, and impairment of nutrition. So that firm and well-toned muscles are productive of the feelings and sensations of well-being and the joy of living. But they perform a higher function than this, for together with the nerves which connect them with the brain they constitute the executive machinery of the body, for with our muscles we *do* things. The perfect adjustment of nerve and muscle contributes skill, poise, control, quickness of action. These characters are largely muscular. They may be termed muscle virtues. Lack of control, lack of endurance, fidgetiness, and lack of skill are largely muscle faults, and, as Dr. Stanley Hall says, "if the muscles are undeveloped or grow relaxed and flabby, the dreadful chasm between good intentions and their execution is liable to appear and widen. Character may be defined as a plexus of motor habits. Muscles are the vehicles of habituation, imitation, obedience, character, and even of manners and customs."

Motor power is related to intelligence and character. "Motor

power," says Dr. Bolton, "is not a simple phenomenon; it is capable of being analyzed into a number of elements, the most important of which are rapidity of voluntary control, steadiness and precision of movement, variety of action and quickness. In the feeble-minded there is inability to act quickly. Mental development and motor power go hand in hand. Tests of motor power are used as measures of intelligence or mental alertness.

"The explanation of motor development is based upon the growth of interrelations among nerve elements. Cells put out processes, these processes place the cells in communication with many of their neighbors, so that when they are thrown into activity their neighbors must act, and many cells or groups of cells acting simultaneously make possible precise, rapid, and nicely adjusted movements."

"The relation of mental to motor development finds its explanation in something like this: the movements of the voluntary muscles are felt in consciousness; in fact, the possibility of a voluntary movement depends upon the consequences of the movement being felt. The greater the variety of movements that can be performed, the more precise they are; the more steady and rapid, the greater the fund of sense experience they will yield up to consciousness, out of which are to be built the various products of mental activity. Every new movement acquired adds a new piece of furniture to the mental household. Mind, whatever its metaphysical nature may be, is a device to aid us in getting on in the world of things; minds are to direct activity and to control conduct.

"Mind and movement must develop together, for without movement there is no mind. In so far as an individual is wanting in motor development, he is wanting in mental development."

The scale of intelligence in animals rises in proportion to the number of possible muscle co-ordinations. Fully half of the human brain is concerned in the contraction of muscles. The cultivation of these motor centers acts as a great storage battery, storing up energy which can be drawn upon in later life, and is related not only to intelligence, but to the ability to do prolonged intellectual work. Their development makes for intellectual endurance. One of the tragic aspects of modern civilization is the tendency of so many men to break down in the zenith of their success in life, not for want of genius, but for lack of intellectual and physical endurance.

Furthermore, as Dr. Gulick expresses it: "Muscular contraction appears to be closely related to the genesis of all forms of psychic activity. Not only do the vaso-motor and muscular systems express the thinking, feeling, and willing of the individual, but the muscular apparatus itself

appears to be a fundamental part of the apparatus for these psychical states. Without the muscular system, material for psychical activity cannot be secured. All three of these processes — thinking, feeling, willing — are more or less remotely connected with a rehearsal in the body, both neural and muscular, of the acts by which the original material for the mental process come in. As Hall puts it, 'we think in terms of muscular action, more or less remote, and all the parts that were concerned in the original activities are more or less active in the thought. Thus the fulness of the neuro-muscular experiences during early life would appear to be related to the opportunity of later psychic range.'

"Sound physical training is capable, too, of developing self-love, self-reverence, and self-control, which, according to Tennyson, 'alone lead life to sovereign power.' It is not difficult to understand how physical education may help one to acquire self-reverence as well as enlightened self-love. Self-respect is of primal importance in the formation of character. Reverence for wholeness of nature induces a man to exalt integrity and purity, to hate defilement, and to shrink from all that can impair his strength and efficiency. Self-knowledge is even more obviously a result of well-directed physical training. One learns to know what he can and what he cannot do. Consciousness of power gained through practice and exercise and the following of example brings with it power of controlling the means and determining the manner of exerting such power. It is in such ways that human education exerts its influence in the shaping and molding of character." *

Physical training teaches correct posture, and posture is related to inner states of consciousness. Fear, anger, rage, exaltation, disease — all have their typical postural expression. In fact, if the muscular expression of these psychic states is inhibited, the intensity is modified; so conversely the development of correct posture has a stimulating effect in promoting — at least to some degree — right attitudes of mind.

Many of the worst sins with which the Church has to deal and which are responsible for the undoing of many individuals are physical in nature, such as intemperance and sexual perversion. Any effort to reform men who are habituated to such indulgences will be greatly helped by methods based upon physiology and hygiene. Here religious education and physical education must go hand in hand. The Church has not been alert in using the material available. In dealing with sexual sins religious institutions have attempted spasmodically to give instruction. But such instruction has been largely emotional and non-

*Dr. E. M. Hartwell, Physical Training, vol. iv., No. 2.

scientific; and often by those unqualified to present the facts. The work of education is the function primarily of the Christian physician, supplemented by the religious teacher. Religious education is needed to energize the will and to grip the conscience, and physiologic information is needed to overcome ignorance, fallacious conceptions, and morbidity, and these, when used together, will prove the most efficient methods to win men to lives of continence, sobriety, and honor.

In my judgment, there should be arranged courses in personal and practical hygiene for teaching in churches and men's clubs, and these subjects should be presented in their relation to Christian ethics. Religious education must include these subjects if men are to be taught to be truly virtuous, whole-souled, and masculine. The physical life must be interpreted in its relation to higher living.

The highest ethical and moral virtues of physical training are developed through play. It is by means of play that nature fits the child for life's activities and duties, and assists men to live at their best. Play deepens the chest, co-ordinates nerve and muscle, makes for organic vigor and physical power. Play provides exercise for the various organs of the body, according to their natural function, and thus is far more effective in producing vitality than some forms of formal gymnastics. As Joseph Lee says, "Play is not a luxury, but a necessity. It is not simply what a child likes to have, but what he must have. It is an essential part of the law of his growth, of the process by which he becomes a man at all. The creature becomes what he *is* by what he *does*. Nature decrees certain activities and builds the boy round them. Play is the intensest part of the life of a child, and it is therefore in his play hours that his most abiding lessons are learned; that his most central and determining growth takes place."

Play is of social significance. It is in play that the child is introduced into society, learns to relate himself to others, experiences the value of co-ordinated and united effort, receives the discipline of the democracy of the gang, learns to become unselfish and to sacrifice personal motives for the good of the crowd.

Play develops originality, enthusiasm, initiative, courage. A study of men who in their youth have not had wholesome and vigorous play experience shows lack in adult life in spontaneity, enthusiasm, initiative, and masculinity.

Play is related to morals. As we learn from Judge Lindsay, "The whole question of juvenile law-breaking— or at least nine-tenths of it — is a question of children's play. A boy who breaks the law is in nine cases out of ten not a criminal. He is obeying an instinct that is not

only legitimate, but vital, and which, if it finds every lawful channel choked up, will seek an outlet at the next available point. The boy has no especial desire to come in conflict with the laws and usages of civilized society." Give a boy an opportunity to play at his favorite game, and the policeman will need, as Mr. Lee aptly puts it, "a gymnasium himself to keep his weight down." Give children playgrounds, and the same spirit and imagination which form rowdy gangs will form baseball clubs and companies for games and drills. Precinct captains attribute the existence of rowdyism and turbulence to lack of better playgrounds than the streets. They break lamps and windows because they have no other provision made for them. London, after forty years' experience, says tersely, "crime in our large cities is to a great extent simply a question of athletics." "This is not theory, but is the testimony you will get from any policeman or schoolmaster who has been in a neighborhood before and after a playground was started there. The public playground is a moral agent, and should be in every community." The play of youth needs careful and scientific direction, so as to develop active and manly qualities of mind and character.

Play activity develops leadership. "When among children," says Groos, "some master spirit takes the lead by virtue of his courage, wisdom, presence of mind, or quick adaptability, his example is of quite incalculable influence on his fellows. They emulate his example. The desire to influence other wills and to direct and control public action finds full scope in play. Such experience must advance the ends of society, since it forms habits which extend beyond the sphere of play. Any form of society which develops sturdy leaders is to be encouraged, for it is these that society is in most need of."

Competitive sports rightly guided are important in their relation to the development of social ethics. All education, to be effective, must be related to conduct. It is here where boys and young men frequently fail. I have been amazed to discover how Christian young men when engaging in competitive sports have not hesitated to beat the pistol to gain an advantage in the start of a race, have consorted with others to pocket a runner to enable a colleague to win, without considering such action a breach of Christian conduct. They have failed to relate their Christian teaching to conduct.

I believe the reason for this is found in the fact that the Church has not entered into the recreation activities of young men. The activities of the religious meeting have been held up to them as the type of service expected of Christians, and because these activities have not appealed to many and because other activities in which young men and boys are

deeply interested have not been related to Christian ethics, they have failed to make the application.

The weakness of the Sunday school is that it is a society for sitting still, while boys were not made to sit still. Physical activity largely through play is the boy's labor, his trade, his life. By relating religious teaching to the boy's activities in play, by giving him the opportunity to express his religious life along these normal and potential channels of his experience, the Church will prove of invaluable service not only in establishing high standards of conduct, but of narrowing the gap between ethical teaching and practical living. It will serve to give naturalness and vitality to the boy's religious life and experience.

The churches, through the Young Men's Christian Association, have done much to relate physical training to religious education in developing a system of Christian ethics in sport, in making conditions favorable for fair play and the square deal in games and contests. Dr. Hall has said: "Thus in young men's training schools and gymnasiums, the gospel of Christianity is preached anew and seeks to bring salvation to man's physical frame, which the still lingering effects of asceticism have caused to be too long neglected in its progressive degeneration. As the Greek games were in honor of gods, so now the body is trained to better glorify God and regimen, chastity and temperance are given a new momentum. The physical salvations thus wrought will be, when adequately written, one of the most splendid chapters in the history of Christianity."

There is a tendency at the present time on the part of many churches to provide athletic sports largely of a competitive nature for their young men. In many instances, I believe they are rushing rather inadvisably into the matter. Athletic sports are exceedingly difficult to manage, and the Church must be careful about inaugurating such work without trained leadership. Without such leadership, tragic conditions will result. Here, again, the Church may secure the desired leadership from the Young Men's Christian Association, which is supplying such trained specialists for the purpose of directing the physical activities of the Christian church in keeping with the general aims and principles of Christianity.

After years of experimentation the association has developed a scientific scheme of physical training and trained directors, and last year alone provided fully three hundred of such leaders for churches and religious institutions, thus enabling the Church to adequately and efficiently enter into the physical activities of boys and men, to their physical, mental, and moral upbuilding.

This is an age of urbanization, an age of great cities. Those cities of 100,000 population have doubled in fourteen years. City growth is a permanent condition. Its problems will ever be with us. Life in the city is artificial. Motor activity is restricted. Occupations industrial, commercial, and sedentary are increasing and will continue to increase. There is danger that the race will lose the vitality, the organic vigor which characterized our forebears. Physical struggle, physical conflict, physical expression are greatly restricted. We are in danger of losing those sterling and manly qualities of mind and body which attained as a result of physical expression and physical experience. Judged by the facts that 70 per cent of the school children of New York City have some physical defect, that 35 per cent of the men who apply for enlistment in the United States army fail to qualify, that the country man is 4 inches taller than his city brother and weighs 23 lbs. more, that the children of the congested wards of great cities are at maturity from 3 to 6 inches smaller than the children of favored homes and districts, that machinery is fast displacing muscular effort — 70 per cent in thirteen years in the hand trades alone — that occupations of an automatic nature are greatly increasing, that children in juvenile courts show marked physical degeneration, reveals to us the great need for planning, and working, and struggling in an endeavor to provide opportunities for our children and children's children for the expression of that most dominant of impulses, the play instinct, that physiologic function may be vitalized, mentality stimulated, the psychic impulses enriched, and moral natures trained.

THE PLACE OF THE PLAYGROUND

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By playground in the proper sense is meant more than a place for children to play. A football or baseball field is not a playground as understood by the Children's Playground League, nor is a park, skating-rink, swimming pool, or toboggan slide, unless regularly supervised, — for supervision is essential to the playground.

The supervisor of a playground serves the function of a teacher, and is regarded as a matter of course by the children as such. They expect from him the same interest and co-operation in their play that they are accustomed to receive from their teacher in their work, with the added privilege of more intimate personal contact. It is at his suggestion that games are started, and when interest flags that new ones are devised. It is he who referees, counsels, protects, who is general arbiter and friend. A supervisor has a rare power for good, and it is his presence which makes the true playground.

The modern playground is the direct result of the scientific spirit as applied to children and their environment. There could be no playground at a time when it was thought that children should be made to go to school, learn their lessons, behave properly, and that those who ran away from school, did not learn their lessons, and did not behave, were, of necessity, bad children, as could be further shown in the trouble given the police by their stealing, gambling and general viciousness, making it necessary to erect large and expensive truant schools, houses of refuge, and other institutions, much to the public annoyance, grief, and expense.

Such an attitude is very convenient in classifying good and bad children, but on the other hand it is apt to label as "bad," a large number of boys who turn out to be our best citizens.

When children are studied as they are, by minds unbiased by prejudice as to what they should be, it is soon found that there are certain instincts in them all, developed to greater or less extent, with whose operation it is dangerous to interfere.

It is soon seen that so far from conformity to routine being the natural test for goodness or badness, it has the unfortunate outcome of often placing excellent qualities on the worse side. Vitality, energy, power of initiative are desirable qualities in a man, and are essential to carrying on large enterprises. In a boy they are equally desirable, but

they all protest against conformity to school routine. They must have an outlet and should the possessor, with marvelous control, succeed in meeting the demands of his school life, there is all the more need for their expression after school hours.

Therefore instead of truancy being the sign of inherent depravity, or playing craps, stealing goods to maintain a pirate's cave, or driving away with a man's wagon for exploration, being tokens of evil tastes, they are, from the boy's point of view, the only available outlet for emotions which compel expression.

That this is fact as well as theory is found in the general experience of reduced juvenile crime in the neighborhood of children's playgrounds.

The conditions prevailing in New York and Chicago make the necessity of playgrounds there glaringly apparent, but it is none the less true that a playground, in the correct sense, is an equal necessity in every community large or small.

Starting with the general proposition that it is instinctive for children to play, and that the instinct is wholesome and should be gratified, it is found by experience that the instinct has two most noticeable characteristics : first, that the children prefer to play under supervision rather than without, and second, that they will not go regularly to any considerable distance to do so.

Those two facts are of prime importance in helping to place the playground in our municipal mechanism.

Had it been found that children resented supervision, that of two fields equally desirable, one supervised the other not, the one without supervision was popular, while the other one was neglected, then the playground would be as unethical an affair as a sewer, a fire system, or a small park, all of which may be essential to a community but are not classed with its chief direct ethical agencies.

As it is, since children prefer a personality, and since in the interplay of personalities the opportunity for ethical instruction is generated, the playground becomes an ethical center. And since the playground is a place of life in free operation, and in the greater freedom the personal characteristics are shown here distinctly, it becomes a field for the correction of bad tendencies and the inculcating of good ones, far more efficient than the school-room. In fact its relation to the school-room so far as ethics is concerned is that of the laboratory to the text-book.

Viewed in this light, inasmuch as education concerns itself with the principles of conduct as well as in presenting facts of nature and business, the playground becomes an agent of prime importance whose action should be under direct school control.

The presence of the supervisor and the kindly attitude in which he is regarded by the children make possible very interesting experiments in citizenship which have not as yet been worked out.

The schools are supposed to give training for citizenship, but the basis of citizenship is not in intellectual achievements. It is possible for a very learned man to be a very poor citizen.

Its essence is in co-operation, and in appreciation of the common welfare.

If then it is to be taught in schools, a broader field than class-room activities is necessary, and activities other than those for individual welfare must be supplied.

This can be done only to a limited extent in the class-room, but such activities are at the basis of playground work.

The accepted principle of charity that it is not well to give without reciprocal activity in some form, holds in play with equal force. A child whose games or toys are provided too liberally with but little effort on his part neither appreciates nor enjoys them to the full.

The playground offers therefore a rare opportunity for instruction in citizenship, at the same time teaching responsibility and giving pleasure of more permanent value under self government,— still under proper oversight.

The importance of the physical welfare of the child is too obvious to mention, but adds its weight to that of the ethical value of the playground and its opportunity in training for citizenship, in determining that the school should be the overseer and sponsor of the playground.

This conclusion is re-inforced by the second fact mentioned, that children as a rule, do not go long distances regularly for play. It is impossible for the smaller ones to do so in safety, while the energy consumed by the journey detracts from the enjoyment possible to the older ones.

The school is the natural gathering place for the children, and as its location is chosen with reference to being a center of population, it makes a school playground the natural location.

But the same scientific spirit which points out the necessity of the playground to meet the demands of the child nature, also proclaims that the movement for establishing playgrounds is not an isolated one, but that it is only a small part of a large movement, the force of which is felt by all classes, towards extending the activity of the school.

The needs of the people who own, equip, and maintain the schools are pressing relentlessly seven days in the week, sixteen hours in the day, for fifty-two weeks in the year. The schools meet them in small part

five days of seven hours each for forty weeks. Three-fourths of the time they stand closed and forbidding, while private efforts, pitifully inadequate to the task, attempt their functions.

The child's development goes on outside the class-room and demands attention on the playground; his needs extend into the long summer vacation, when the vacation school should supply his necessity, nor do they cease when he has left the grammar school and taken up with the work of life. The evening reading-room, the quiet game-room, the gymnasium, the assembly-room for meeting place to discuss affairs, all meet real needs. In each, no less than in the class-room, he should find a personality,— helpful, inspiring, and friendly. To them all he may go freely because they constitute his club, for which as citizen he pays, and for which citizenship is the only qualification for membership.

THE ETHICAL SIGNIFICANCE OF PLAY

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That it is necessary for children to play if they are to be healthy, needs no discussion in this decade. That children need to play if they are to acquire control of their mental faculties, needs no discussion. That human power, the power to think, the power to do, comes not through something that is done to the child by the teacher, but comes through something that the child does under the suggestion and stimulus of the wise teacher, this needs no discussion. The thing that does need discussion, the thing that demands discussion, is the place of play in human conduct in its relation to ethics.

There are two chief meanings to the word "play." One is somewhat synonymous with "amusement" and "recreation." The other is the outgrowth of a study of the meaning of that thing which children do when adults *suppose* that they are amusing themselves. Play in this deep sense differs from amusement or recreation in these respects: play demands intense attention and is the activity of the highest part of the self that is then growing.

When one of my children, who was sitting in a high chair with a spoon in its hand, dropped the spoon out of the tray to the floor, and the father patiently put the spoon back on the tray seventy-nine times in succession, was that child merely amusing itself? During the four or five days following, when that child picked up and dropped everything it could lay its hands on, was it amusing itself? No! It was learning something in a pragmatic way about the nature of life, about the nature of things, and about the nature of his own power in relation to them. That is not amusement, nor is it recreation. Recreation is something that follows labor, and recreation is necessary after such play as dropping a spoon seventy-nine times out of the tray.

Play, then, is the pursuit of the ideal, of the ideal as it then appears. When Livingston crossed Africa, when Abruzzi sought the North Pole, when Peary sought it — as President Hadley said, for no useful purpose — he was doing one of those sublime things that is beyond utility. And the violin makers, the old violin makers who made instruments better than was necessary because they loved their violins, were doing just the same thing that the baby is doing when he lies on his back and plays with his feet.

I talked with a tool-maker in Pratt Institute, and as I picked up a two-part tool that he had just made, I said,

"How closely does this fit?"

He answered, "I don't know"; but he added that it fitted closer than one-thousandth of an inch.

I said, "Why can't you tell?"

To which he replied, "I have no calipers that will register closer than that."

I said, "Is it necessary to fit it so closely?"

"No," he said, "it is not."

I said, "Why do you do it?"

Then he just looked at me. That was the life of the man. He was expressing the same thing as the old violin makers; he was pursuing the ideal. It was not necessity, the lash of economic necessity, that was driving him, nor the scourge of public opinion. He was pursuing the ideal.

I know of two little girls, sisters, who were playing together — and sisters sometimes disagree. Presently one said to the other, "Let's play we were sisters"; and then there was a new atmosphere. Let's play we were sisters! That is, let us treat the situation as ideal — your ideal, my ideal — and our relations then will be upon the ideal basis.

The poems of the world, the great statues of the world, the great paintings of the world, the great things of the world — these are not done because of compulsion. They are done just as the baby plays; because of the response of the individual to God. Can you conceive of the Portuguese Sonnets having been written because of the necessity of the price? Can you conceive of the work of Rodin being produced because of the need of money? No! While he was doing some of his splendid work, he so put into it his life, his soul, that we have left now little else than his body. At that early time he was supporting himself by working in a factory where they made images for the trade; but his life, his pursuit of the ideal, was this very thing which now ennobles the world.

Probably you know that little poem of Henry Newbold's, in which he speaks of the regiment of British soldiers that formed a square, the square that broke and was put to rout. The officers were all killed, when one of the men — they had been schoolboys together at Rugby, a number of them — called out, "Play up! Play the game!" And they played it.

That is what I mean by play, and that is what play really is. It is not something less than work. It means a difference in attitude. One may play when plowing, or cooking, or testing, or reading poems — or

one may work. One is the pursuit of the ideal; the other is the yielding to the compulsions of life. Play, as a matter of fact, slides over into what is called one's work, but the glorious thing about life is that usually the great work is play. Then it is not work in that other sense.

Ethical conduct grows out of self-control, not out of the control by others. The forced control of years as exercised upon men in our prisons or on our men-of-war does not establish such habits of morality that this good conduct will be maintained voluntarily when the men are free from such control. I remember as a boy in Yokohama the coming ashore of the marines from the war vessels of all the civilized world; and it needs no description of mine for you to know that although a man on shipboard may get up year after year at a certain hour and perform physical exercises daily, he does not therefore live a moral life. Neither force nor fear brings this self-control. Self-control is something which, like thinking, we know from the inside, from being free to control or own self; and that is the primary reason why children should play. It is a crime that our cities grow up and do not reckon with the children. No city that has yet been built in America has been conceived as if children were going to exist.

It is not merely true that every child has a right to the playground because of his physical and his mental health; but if freedom is a condition of moral and ethical progress, then it is true, as Joseph Lee has said — but even in a much larger sense — that "the boy without a playground is father to the man without a job"; and by "job" I mean a life enthusiasm, and so work.

Freedom does not mean absence of control or absence of ties. Otherwise we could simply have open lots and let the children go in. That would be college athletics, where the strong push aside the weak. That man is not free who possesses no ties. The only person who could be free in that sense of the word would be a man on a desert island, where nobody would interfere with him. But a man on a desert island is not really free, because all the most enjoyable things that a man pleases to do involve other people. A child left alone in a room is free, but a child dislikes to be left alone in a room. As soon as you introduce another child into the room, you introduce limitations. So the measure of freedom is the measure of ties. Who is the free man in New York City — the man who knows nobody, or the man who is tied with a hundred friends whose hearts are open to him in joy or in sorrow — in a sense he belongs to them — who is bound by a thousand of these things which are more impalpable than the radium rays? He is the man that is free. The man who is married is more free than the man who is single, and the

man who has children is more free than the man who has none. The man who has friends is more free than the man who has to stand alone, and the man who has a great work in the world is more free than the idler. So the term "free play," in the sense of putting a multitude of children in a lot and letting them do as they please, is a contradiction, an absolute contradiction. And I suggest in passing that that solution of the play problem for children or adults is not only not true, but is vicious. There must be that kind of control which is known as "mutual consent control," which comes through tradition, through experience.

Along in the middle of the teens, this great passion for team games comes in; and the boy wants to play baseball, football, and other games in which the team and not merely the individual is glorified. Then it is that the highest type of moral power is arrived at. The individual comes to his own by sinking himself into the consciousness of the whole. If I understand anything at all about the present movement in theology, as presented for example by President King, this is the social consciousness— this tying together of the individual with the group in such a sense that the individual is not under compulsion but is in the group so that he is at his highest when he is completely lost in the team. And if this idea can continue to extend till it embraces all society, then it seems to me, and only then will be realized this passionate devotion of the individual— not seeking self-expression as an end, but seeking to ally the self with that great game which is more intensely interesting than anything else in the world, the "game of the whole." Then will play make a real contribution to ethics.

Discussion

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The addresses to which we have listened are noteworthy, not only because of what they contain, but also because of what they leave out. On two of these negative points there has been complete unanimity: *First*, no speaker has treated the so-called non-religious aids to religion as mere bait for bringing the young under religious influences; *Second*, no speaker has treated them as mere preventives of evil. On the contrary, every speaker has found in them inherent value for character-formation.

This is a new note in religious practice. Not very long ago the social and recreational work of the Church with the young, and even the literary opportunities that were offered, were looked upon as mere means to

an end outside themselves; they were devices for which apologies were often made. Similarly play was looked upon as at best a means of keeping children or young people from doing something worse. But to-day, we are reaching a larger view of religion and a truer view of the growth of personality. Religion, we discover, is no mere department of human life, but rather abundance of life. It includes every constructive force and excludes only that which destroys. Hence, when the psychologist tells us that play is a necessary part of the educative process, we see God's hand in the play impulse, and we begin to co-operate with the Creator by providing playgrounds for city children. When we learn from physiology and psychology the true significance of muscular development for mental growth, we turn to and build gymnasiums in the name of the Lord! Let the new generation thank God that we have attained to an inclusive view of religion!

Would that all the college presidents of the country might have heard these papers. For in the colleges there still lingers the notion of using athletic exercises as bait to attract students or as a preventive of college disorder or of vice, rather than as an integral part of the process of character-formation. It is doubtful whether athletic enterprises do, as a matter of fact, so attract students to the colleges as to promote the scholastic ends that are professed. On the other hand, the position thus assigned to athletics contributes to the degradation of college sports — a degradation that has already become a national scandal. The way out is to adopt the standpoint of the papers to which we have listened. Athletic sports must be incorporated into the educational process. We must do vastly more than regulate or suppress them; vastly more than patronize and apologize; we must consecrate them to the service of God by making them serve systematically, scientifically, in the development of a rounded manhood.

CHARACTER MAKING IN BOYS' CAMPS

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The boys' camps of the country range from that of the small group of boys who go out doing all their work and "roughing it" in the real sense of the word to the well-established, high-priced camp, where every luxury is furnished — where the boy simply presses the button and somebody else does the rest. In some camps, the boys wear, in fine weather, little beside a pleasant expression and a bathing suit, while in other camps they must of necessity be dressed in all the frills of civilization because of constant visitors and the proximity of summer hotels. An increasing number of camps, however, ranging from twenty to two hundred in each, are taking to the woods with a clear-cut purpose, with competent and trained leadership, with elastic and effective organization, and are seeking a place where at least the fundamental element of roughing it can be wisely introduced, and where nature will have at least half a chance. Now, what is there in such boys' camps that makes for character?

First: There are natural physical conditions. The food in camp is plain, and there is plenty of it; the sunlight and the pure air have a far greater opportunity to help the boy here than at home. The exercise at camp is in striking contrast with the hours spent in the schoolroom and at home. An expression of vitality which would raise the roof at home is thoroughly in keeping with the surroundings; the day is so full of activity that the night is filled with a quality of sleep which is possible only to those who are tired in a wholesome physical way.

It is impracticable for the idea of "roughing it" to be carried to great lengths with city boys who have never learned to do things for themselves, but the best sentiment favors the introduction of as much of the "roughing it" element as is practicable, and boys are encouraged to do hard things. All of these things make for wholesomeness, for fiber, for character. The harder things a boy does or endures, the stronger man he will become; the more unselfish and noble things he does, the better man he will become.

Second: There are natural social conditions. There comes a time in the life of every boy when, in order to take his place among his fellows, he must, to a certain extent, break away from his former almost exclusive

relation to the home. The boy who in reply to the question, "What are you going to be when you grow up?" said, "I'd like to be a man, but I think mother wants me to be a lady," indicates a frequent condition. The more indulgent the home, the harder perhaps will it be for a boy to find his level among his fellows. In camp, however, every boy must stand on his own merits and win his place in the esteem of his companions. He finds that he must give and take with the other fellows; that he must, to a degree previously unknown to him, do his own thinking, look out for himself, and help the other fellow, too. In many camps there has been introduced what is called the honor system, whereby a boy may win certain honors for certain achievements. In the competitive system, the boy who beats all others wins the distinction of the prize; in the honor system, every boy who measures up to a certain standard gets the recognition; boys who measure up to a greater standard get what is sometimes called "a grand honor," or a greater recognition, but each boy's honors are accumulated by his achievements, and not by the defeat of other fellows. It is remarkable how few rules are needed in the best conducted camps. They proceed upon the assumption that rules are for the unruly, and therefore they need none; that if unruly persons are discovered in the camp, two courses of action are left open: one, to get rid of the unruly members; the other, to allow the unruly members to bring a rule which shall bind the entire camp. This makes every boy the protector of the interests of the camp, and by caution and otherwise they prevent heedless and impetuous boys from doing things which might bring the rule upon the entire company. All these things make for character.

Third: There are natural educational conditions. If education is a means for interpreting things about us and expressing things within us, rather than a process of accumulating facts, the educational conditions at camp may well be called *natural* if not ideal. One cannot see the boy upon the seashore in the storm, when the waves are pounding in, and watch the expression of both face and figure, without recognizing the effect that these natural surroundings are having upon him. The flashing eye, the deep-drawn breath, the tense muscles, all tell the story of the scene of the intense activity and conflict and struggle and victory in which he for the time being is living.

If much that boys learn comes from conscious and unconscious imitation, and if the leaders of the camp are as near ideal as can be found, the lessons that are taught and the lessons that are caught from constant companionship, day and night, in storm and in shine, in story and in serious talks, are of incalculable educational value to the boy. If it

is true that many of life's greatest lessons are learned by doing, that is, by expressing ourselves in word and in action, then the camp furnishes again almost ideal conditions. Boys learn to do things at camp; not simply the cooking of food, the making of ovens, the building of beds, climbing of mountains, and a host of other things, but they know the satisfaction that comes from the creation of even the most simple contrivances, whether it is a chute the chutes for swimming, a tree-house, or a three-legged stool.

There are natural educational conditions in the boys' camp which make for character, which help him in the interpretation of things without and the expression of things within.

Fourth: There are natural moral and religious conditions. It is not a far cry from nature to nature's God. The city streets, with their sights and sounds, remind him continually of man, and not always the best type of man, but when he sees the mountain, the lake, the trees, the stars, and in fact, wherever he turns, he is reminded of God, who made these things, rather than man. He sees in the laws of God a providence not only wise and powerful, but kind. He sees in the lives of the Christian men who are there as leaders how natural it is to live in harmony with the laws of God. He sees frequently that the best athletes among the boys are those with the deepest religious life, and that these things, instead of interfering, help each other. In camp the boy has time to think, and his environment leads him to think of the Creator and his relation and obligation to Him, as he cannot think in the city with its noise and haste and bustle, its absence of God's handiwork, and its presence of man's creation. Men of long experience claim that a month in camp with the boys affords a larger religious opportunity than the remaining eleven months in the city.

In conclusion, saving faith is an act of the will rather than of the intellect. A combination of three kinds of faith is necessary for the well-developed character of the adolescent boy. First, faith in himself, which he learns by determinedly expressing himself in words and deeds. He soon discovers that he can do things, and his faith in himself grows. Second, faith in the other fellow grows as he determinedly believes in the other fellow, and his belief helps the other fellow to be what he knows he is expected to be. Third, faith in God, which grows as he deliberately shapes his life in accordance with the will of God, and in the process discovers the readiness with which God co-operates with him.

CHARACTER-MAKING IN BOYS' FRATERNITIES

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Boys fraternities may be divided into two classes — (1), those organized and conducted by the boys themselves; (2), those organized either by boys or adults, but conducted under supervision of adults.

I. Of those organized and conducted by the boys themselves there are two types:

(a) Those spontaneously organized by the boys, as they would organize a club or gang of any kind, simply the product of the almost universal tendency of boys to organize something. These fraternities are usually short-lived, but frequently have very serious deleterious influences upon the character. Almost always they are bad.

(b) The other type are those organized by the boys themselves, in imitation of the fraternities or lodges of older persons. Some of these, as the "Coming Men of America," originating with a boy, or like the "Order of the American Boy," invented by adults, are exploited by magazines mainly as a device for extending circulation. Many of these societies undoubtedly accomplish much good. The literature put out by the periodicals is not objectionable, indeed much of it is excellent, and the tendency is to influence the boys in the right direction. But both are open to criticism which will later be developed.

Then we have the fraternities, formed so frequently in the secondary schools, the Greek letter societies organized by boys, in imitation of the college fraternities. Of these there are now several, widely diffused over the entire country. When first organized these societies were welcomed by teachers, many of whom were college graduates, and members of college fraternities. They had observed the excellent features, and good influences of their organizations in higher institutions of learning, and were favorably disposed toward the idea of developing similar societies in the secondary schools. It was due to this fact that the high school fraternities spread so rapidly throughout the length and breadth of the land.

It was not realized by those who were at first favorably disposed, that the conditions were dissimilar, and that there were grave possibilities of undesirable results. But a few years have elapsed and already we are receiving evidence from every direction that the high school fraternities are an objectionable feature of our school life. In 1903,

Gilbert B. Morrison, Principal of the William McKinley High School, St. Louis, Mo., addressed a letter to 200 principals in our largest cities, asking their opinion upon the fraternities. He received 185 replies, of which all but four expressed disapproval in some form or degree. We will ignore for the time being that which is of especial importance to the teacher, that is, their influence upon the school. We are solely interested to-day in their character-making influence. The conclusion Mr. Morrison deduced from these replies was "they are selfish and narrow in their aims and methods; they tend to set up social exclusiveness and caste; they are a source of discord, they dissipate the energies."

In November, 1904, Principal Spencer R. Smith, chairman of a committee appointed by the late President Harper, of the University of Chicago, after an investigation covering two years, and as a result of a questionaire sent to principals throughout the United States, said, "The fraternities are detrimental to the student, positively in that they hurt his mind and character, and cause a decline in school interest and a spirit of indifference to consequences. They cause jealousy and heart-burning."

Superintendent Cooley, of Chicago, after a careful investigation of conditions in that city, said, "The consensus of reports was that, as a general thing, these orders contained much of the best elements in the schools in point of capacity and of favorable home environment, while the scholarship records were below par. Parents should understand that the high school frat. means an easy and a liberal education in snobbishness, in loafing, and in mischief."

The committee of the National Educational Association reported, "Your committee has been unable to find any defense of these societies by any competent person who has given the subject thoughtful attention." They concluded with strong condemnatory resolutions, which were adopted.*

The fact of the matter seems to be that to all societies organized and conducted by boys alone, there are these objections based on the very nature of the boys themselves. Professor G. Stanley Hall in his "Adolescence," says, "One of the last sentiments to be developed in human nature is the sense of responsibility, which is one of the highest and most complex psychic qualities. . . . . Premature independence is always dangerous and tempts to excesses." To which he adds the practical observation, "Left entirely to themselves these social organizations for youth tend to disorder and triviality." The correctness of which is verified by the records of the societies almost everywhere.

* See Addresses and Proceedings of the National Educational Association, 1905, Page 451.

These fraternities seem to copy the worst features of college life, just as the hoodlums in New York or any other large city will so completely reproduce the wild horse play of the college men, that the observer cannot detect the difference, but they fail absolutely and almost universally to reproduce the finer and more elevating influences which are characteristic of the fraternities in our universities.

II. We come to the second class of boys' fraternities, those organized by boys or adults, but conducted under the supervision of adults. Of these there are several, mostly developed by or in connection with religious institutions. It is very strange to me, that, while so many teachers have found the school fraternities so objectionable, few of them have seemed to feel the slightest responsibility to properly organize and direct the lads. As far as I have any knowledge of the situation their attitude has been mostly that of opposition and antagonism.

The development of the right kind of boys' fraternity seems to have been left entirely to those who are interested in religious work.

Of these the following are the best examples:

(a) The Junior Brotherhood of Saint Andrew, of the Episcopal Church, founded in 1883, aims to have the boys do almost the same definite personal work for other boys, one by one, as is done by Brotherhood men. It is not the intention to have an entirely separate organization, but to keep the boys as close to the men as possible. They observe the same rules, (1) "To pray daily for the extension of Christ's Kingdom among boys, and for God's blessing on the labors of the Brotherhood." (2) "To make an earnest effort each week to bring at least one boy within the hearing of the Gospel as set forth in the services of the Church." The local Chapter is wholly subject to the Rector.

(b) The Boys' Brotherhood of Andrew and Philip, of the Evangelical Churches. The object is to extend Christ's kingdom among boys. Every possible means is employed. The members promise to seek the things that are pure and peaceable, honest and kind. They must attend church and Sunday school, and seek to bring others there. The Superintendent must be the Pastor of the Church or someone appointed by him.

(c) The Knights of St. Paul, of the Methodist Church, is organized to develop a manly Christian character. The Senior Chapter appoints an Advisory Committee which nominates the President. It must always be under the supervision of the Senior Chapter, or of the Pastor of the Church.

(d) The Phi Alpha Pi, of the Y. M. C. A., is always organized under the direction of the Secretary of the local Association. It aims to direct

the surplus energy, and use the spare time of the boys for some purposeful activity. The motto is "Help the other fellow."

(e) The Pilgrim Fraternity has for its working motive the Pilgrim idea, "A pilgrimage toward ye goal of Christian manliness; ye threefold life that makes a man, in Mind, Body, and Spirit; for better service of ourselves, our fellows, and our God."

(f) The Knights of King Arthur is the largest of all the fraternities at the present time, and is connected with churches of every denomination, with the Y. M. C. A., with Social Settlements, and schools and colleges.

It is based on the legends of Arthur, the Round Table and the Holy Grail. Its leader is Merlin, always an adult, either man or woman. It provides rituals for the conduct of the meetings and for initiations into the various ranks of Page, Esquire, and Knight. Its purpose is to achieve Christian Knightliness.

All these Fraternities, named in this section, are distinctly superior to the first named, in that they provide the one prime essential for the boys — that is, competent adult supervision. All are successful in their several fields. The Knights of King Arthur is the only one that can be used always and everywhere, for it is adaptable to all conditions and circumstances.

THE SIGNIFICANCE TO RELIGIOUS EDUCATION OF THE YEARS OF INFANCY

A Brief Statement of the Specific Problem Studied during the Past Year by the Department of The Home

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The family has entire control of the human being during the years of infancy, before kindergarten, Sunday school, public school, or church begins to influence directly the process of development. From the standpoint of physical health and vitality these years are extremely significant; for the rate of mortality is high, the perils are great, the growth is rapid, the awakening of the senses is a constant miracle of discovery. Have these years any significance for moral and religious education? If the course of education for the highest life begins thus early, what form should it take, what means and methods should be employed, what results may normally be expected? These are aspects of the problem which we have studied and which we have invited several distinguished specialists to discuss.

If education be defined as merely learning doctrines about religion and morality and intellectual acceptance of ecclesiastical symbols, infancy can hardly be shown to have much significance in relation to spiritual development. Not yet has come the time for catechisms, creeds, and logical systems. So long as instruction is believed to be the only element in education, and so long as acceptance of propositions is regarded as the essential factor in religious life, so long must infancy be excluded from serious educational effort.

Most teachers have gained their experience in teaching with childhood. It required all the force of Froebel and the kindergarten movement to make the educated and religious world realize that the years three to six were of supreme value for the highest life. Long after the Apostles rebuked mothers for bringing little children to Jesus have their successors in ecclesiastical office been tempted to follow their example and ignore the deep meaning of the Master's own speech. But, in the holy quiet of home, the mothers have always believed, deep down in their hearts, that Jesus was right. Here and there a seer, as Pestalozzi, has induced the wise to set a higher value on infancy. Wordsworth's sublime ode urged the truth that "heaven lies about us in our infancy."

We believe that the speakers we have provided for this meeting of the association will help the disciples of Christ to understand and to glorify these early years of helplessness and utter dependence, this twilight when the soul is awakening to wonder, and love, and trust, and hope.

Paul said, in the climax of his sublime Psalm of Charity, that faith and hope and love abide, after science has passed into higher forms of knowledge. It is precisely trust, and hope, and dependence and love, which are native to the speechless, the groping, the defenceless infant.

How the very physical needs of food, and warmth, and of soft pressure, and gentle touch, and quiet voice, call forth these eternal spiritual experiences, Pestalozzi has told in his immortal pedagogical classic. All the recent scientific study of infants by trained psychologists only confirms and illustrates his prophecy. What wise and sagacious parents have discovered by instinct the new science clarifies, justifies, corrects, dignifies. In particular, your committee is endeavoring with the help of specialists and younger students of psychology and pedagogy, to do these things:

1. To show with precision and fullness the value of sound physical conditions, nutrition, nervous development, cleanliness, general health, in relation to energy and steadiness of will.

2. To show the moral value of the social habits which are formed during the first three years of the child's life, as order, punctuality, adjustment to the life of the household, cleanliness, purity, modesty.

3. To reveal the very fount and origin of those sympathies and affections which are first evoked by parents and nearest kin and which become at the right moment interpreters of the love which God himself is.

Formal instruction we neither desire nor recommend; but we do hope to co-operate with all those who seek to rescue the years of infancy from that neglect which arises from a false or imperfect psychology or from an inherited tradition which cannot bear the light of reason and criticism.

When we have thus established a clear theory of the purpose, scope, and method of moral and religious education in infancy, we shall move out to study how this knowledge and inspiration may be communicated to parents whose ideals are unworthy of their lofty calling, whose estimate of the value of infancy is too low.

Further, we have set young scholars at work to bring together and present in attractive form the best thoughts of ancient and modern masters of the science of education in this field. To others we have

committed such special tasks as study of the toys, plays, songs, stories, pictures, and other means of family education of character. We have made some progress in selecting attractive and suitable rituals of domestic worship.

For the study of so vast and fertile a field a single year cannot be expected to achieve many finished results; but we have made arrangements for combined investigations and occasional publication of results which may prove helpful in the future. Years of patient and united study will yield important results. It is far better to restrict our labor to a definite problem than to scatter attention over a multitude of topics; and we think we have not gone astray when we begin with the very beginning of life itself.

THE RELATION OF THE HOME TO MORAL AND RELIGIOUS EDUCATION

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From correspondence with the officers of the Department of the Home, of this Association, I understand that what is desired is not a mere repetition of general considerations touching the home and its responsibilities, but rather the suggestion of definite ways in which our American homes, or at least some of our American homes, can be made to serve better the high purposes of moral and religious training, particularly in the earliest years of the life of the child. I shall, accordingly, concern myself only with those years, up to the age of four or five or six, when children are usually sent to the kindergarten or the primary school. With reference to this earliest period, I shall venture to suggest some definite changes, or at least experiments, which I conceive to be in the nature of improvements.

Every improvement in education, however, involves many factors, and I shall find it necessary to make occasional digressions with a view to noting some of the attendant circumstances which seem to me to condition any successful experiment in this field.

I find it necessary, in fact, to begin with a digression. Attention should be called at the outset to the extreme difficulty of making effective any really new departure in education. Every new educational process or institution shows in a marked degree the same conservative tendency which made the first railway coaches take the form of the stage-coach, which they superseded, until they had developed slowly and painfully new forms of their own; the tendency which made some of the earlier experiments in the use of iron and steel in architectural construction take the form of columns and pilasters cast in the mold of the old Greek orders. This tendency to assimilate the new to the old, in such a way as to delay or even defeat the purpose of the new, takes on a special phase in the domain of education. The success of the school depends upon the teacher. When a new type of school is projected, there are generally at hand few teachers, if even a single teacher, who possess the requisite combination of training, experience, and a clear conception of the new purpose, to do the new work effectively. The problem of bringing a new educational plan into full force and effect is accordingly the problem of getting the new purpose clearly in mind, and then of

providing the requisite training and apprenticeship for the teachers who will do the work. So far as the teachers are concerned, the difficulty rises even to a difficulty in the second degree; for if the new work is to be widely extended, one must consider not only the question of the supply of teachers, but the question of a supply of teachers of teachers.

Exactly such difficulties as these confront one important movement which is already in progress in our American education — namely, the movement directed to the wide extension of instruction in agriculture. A very noteworthy and promising attempt is making to extend agricultural education among elementary and secondary schools in the rural districts. The greatest danger which threatens this movement is found in the lack of properly equipped teachers; and back of this danger is the difficulty of providing proper training for such teachers and of finding men and women qualified to give such teacher-training.

We shall need to recur to this aspect of the subject farther on. It is time now to make some attempt to define the new type of home education which is needed. For reasons which will appear later in this discussion, I should like now to limit my topic to a very small division of the general field. For the present, let us leave altogether out of consideration the great majority of our American homes, in which the burden of the earliest moral and religious training of the children will rest almost exclusively upon the mother of the family, and concern ourselves simply with those homes in which a children's nurse or governess is employed. That is, I should like to consider the question at first merely as a question concerning the training of nurses for very young children. At first sight, it will seem that this is limiting the question to one affecting the homes of the rich. I should say rather that it is limiting the question to one affecting the homes of the rich, the motherless homes, and the homes of the very poor; for with the development of a great variety of college and neighborhood "settlements" in our large cities, and with the increasing clearness of educational purpose in institutions for orphans and other unfortunate children, the range of employment for such children's nurses as I have in mind will undoubtedly be very greatly extended. In this we find a parallel in the history of American kindergartens. Before the kindergarten becomes a part of the public school system, it exists in two forms: as an institution for the children of the rich (the "pay" kindergarten) and an institution for the children of the very poor (the free kindergarten). In more ways than one, indeed, the plan which I am venturing to propose will have somewhat the character of a downward extension of the kindergarten into the earliest years of the life of the child.

But this is not all. It is to be remembered that the moral education of very young children is most intimately bound up with their physical welfare. In fact, the question of survival and of physical health must be kept at the front in this earliest period, and the beginnings which are made in this time in the cultivation of a generally wholesome disposition, and of those regular habits in eating, sleeping, and related activities which have much to do with the welfare of the nervous system, are at the same time both physical and moral. It is accordingly desirable that in training for this service we should break away from the narrower traditions of the kindergarten. Many good precedents may be drawn from the training of nurses in hospitals and sanitariums, but even such precedents must be used with caution.

It is to our purpose, however, to note the encouragement which may be drawn for such an undertaking as this from the history of the education of nurses in this country. Within the memory of those here present, the nurse called in to help when the household had been invaded by long continued illness was either a neighbor or a servant. Except in a few hospitals, the trained nurse, as we now understand the term, was unknown. The occupation was lacking in definite standards. Those who followed it lacked professional spirit or other *esprit de corps*. Now these conditions are rapidly changing, and the schools for nurses are bringing about the change. In the year 1901, there were 448 of these schools reporting to the Bureau of Education, with an attendance of 11,599 students. Five years later, these numbers had increased to 964 schools and about 20,800 students. These schools are rapidly advancing their standards of admission and of scholastic and practical training. Already the best of them are worthy of attentive study from the point of view of our normal schools, because of their handling of the persistent normal school problem, that of the union of theory with practice. The nurses have their associations, their periodical and other publications. In ten states, laws have been passed for their registration. In the State of New York, in particular, under the administration of the department of education, the course of training provided in different schools has been unified and strengthened. If nursing is not a profession as medicine is a profession, it has come to have something of the professional character and spirit. And the public is greatly the gainer by the change.

It is one great merit of a vocational school of any kind that it stamps this professional character upon the occupation for which it prepares. By professional character, I mean that ingrained regard for standards and ideas, for special knowledge and special skill, which marks the

professional man, and his readiness to put the claims of public service and of intrinsic excellence of performance above considerations of private gain. As compared with any kind of apprenticeship, a vocational school makes for such professional spirit, by combining the instruction of specialists in different fields, by referring processes to guiding ideas and cultivating practice in its connection with theory, by organizing a coherent course of training, by making a center of information relating to recent improvements in its particular craft.

Not only does the school prepare for the vocation more quickly and more thoroughly than any ordinary form of apprenticeship, but it tends to improve more rapidly in its methods and appliances. If schools for nurses of the sick have raised an irregular occupation into something so like a profession within these few past years, it seems not at all incredible that schools for the nurses of little children may do as much within as brief a period. It is the establishment of such schools, or of special courses for this purpose in other professional schools, that is proposed in this discussion.

The difficulties to be met in the making of such schools are undoubtedly very great. The baby nurse of to-day is ordinarily a servant, and often a foreigner chosen because her speech is that of Paris or Hanover. It would seem as if the superficial demand were for the right accent rather than for skill in the care and nurture of the little ones. The real demand is for a variety of knowledge and of judgment. Nutrition, the prevention of disease, the treatment of minor ailments (for the nurse for the sick must be the main reliance in serious illnesses), the correction of faults of temper and disposition, the first steps in learning, supervision of games, the telling of stories, the first hint of the mysteries of religion — the range of such requirements is very great indeed. And since the service required is part physical, part educational, part maternal and spiritual, there is no one professional superior who shall guide the practice of the infant nurse. She is not, like the nurse of the sick, a physician's assistant and under the immediate guidance of the family's medical adviser. She must take her directions and advice, first of all, from the parents, if they are at hand to direct; but also from the physician, the pastor, if there is a pastor, perhaps the teacher, if the family has taken the teacher into such close relations with its inner life; and, most of all, must take counsel with herself, and draw on the resources which she has made her own.

No good movement ever had a beginning. No matter where we may start in, we find that it is already begun. I have been unable as yet to find notice of any existing institution which exactly fills the rôle which

is suggested in this paper. Yet the beginnings have undoubtedly been made. Professor Charles R. Henderson has called my attention to two institutions in Paris which are at least closely related to such training schools as are here contemplated. One is the *Ecole d'Hygiène d'Education Familiale et Sociale d'enseignement mènager*, which was founded by Mme. Augusta Moll-Weiss at Bordeaux in 1897 and removed to Paris in 1904. This school provides a section for professors and women of the higher classes; a second section for women intending to enter household service as nurses, cooks, etc.; a third section for women of the working classes, and a fourth section for instruction in domestic economy and management of the home. The purposes of this school, it seems, are extremely varied. It is intended to prepare young women directly for duties as heads of families, to prepare others to become teachers of domestic economy, and to give instruction to working women in such economic and ethical principles as may be of importance for them to understand, in practical hygiene, sanitation, etc.

Another Parisian institution is known as the Consultations Respecting Nurslings (*Consultations de Nourrissons*), and is conducted by Professor Budin of the Faculty of Medicine of the University of Paris, in connection with the maternity section of a Paris hospital. These consultations are intended to give to young mothers practical information respecting the nourishment and care of their infants.

My attention has also been called to an extremely interesting article in the *Nineteenth Century* for December, 1906, by a member of the Women's Co-operative Guild, on the *Ghent School for Mothers*. This school, conducted by Doctor Miele in connection with the Bureau de Bienfaisance, was started about five years ago, and is evidently carrying on a work of the greatest interest. The services which it renders include dispensaries for babies, a milk depot, health talks to mothers, a course of training for girls, and also some theoretical instruction in the care of infants and practice in a number of crèches.

In an open letter relating to *Unskilled Mothers*, Florence Kelley, in the *Century Magazine* for February, 1907, tells of the Association of Practical Housekeeping Centers which was incorporated in the City of New York in February, 1906, and does a valuable work in the homes of the poor of Manhattan and Brooklyn. Incidentally, Mrs. Kelley tells in this letter of the instruction provided by the County Council of London for school children in cottages altogether similar to those in which they live. One of the Mosely party of teachers who recently visited the Bureau of Education, has given me further information with reference to this cottage instruction. It is carried on in the neighborhood of an

elementary school, and gives to young girls practical experience, under conditions much like those found in their own homes, in the ordinary duties of housekeeping.

The Englishwoman's Year Book and Directory for 1903, the latest issue I have at hand, contains notices of the "Sesame House for Home Life Training and for the Training of Kindergarten Mistresses and Lady Nurses," at St. John's Wood; and of the Norland Institute in London and the Liverpool Ladies' Sanitary Association, at both of which "ladies are trained as nurses for children."

Coming nearer home, we find at the Babies' Hospital of the City of New York a training school for nursery maids which has been in operation for the past sixteen years. The recently published report of this hospital, for the year ending September 30, 1906, contains interesting information with reference to this course of training. At the time of this report, there were 27 pupils in the school. The course of instruction and training covers the subjects of infant feeding, bathing, hygiene of skin, nursery hygiene, training of children in proper bodily habits, miscellaneous subjects, nursery emergenices, and the rudiments of kindergarten work. Thirty-four nurses were graduated from this school in the class of 1906. The following additional information concerning the school is conveyed in a very interesting letter recently received from the secretary of the medical board of the Babies' Hospital, Doctor L. Emmett Holt:

"The girls received are from twenty to twenty-five years of age. The course is eight months; six in the hospital and two months in private families on probation after leaving the hospital. Nurses receive $7 a month during their training. There are trained annually about thirty-five nurses. Nurses receive after graduation $25 a month the first year. After this most of them receive $30. The applications for nurses are greatly in excess of the supply and are often as many as one thousand in a single year."

Doctor Holt adds that nurses are trained in a somewhat similar way at the following institutions:

Infants' Hospital in Boston;
St. Margaret's Home, Albany;
The Babies' Hospital, Newark, New Jersey;
St. Christopher's Hospital, Brooklyn;
The Pittsburg Home for Babies, Pittsburg, Pennsylvania;

and that there are other similar schools in San Francisco and Buffalo. I have, however, no further information with reference to these other schools.

The *New York Evening Post* of December 26, 1906, contained a notice of courses which are given by the Harlem Young Women's Christian Association. These courses, it seems, are intended for the training of "kindergarten nurses." To be admitted to such courses the girls must be more than eighteen years of age and must have had a high school education or its equivalent. A certificate is awarded at the end of four months of satisfactory study, but the full course is eight months in length.[1]

There are doubtless other experiments which are in the making and have not yet come to my knowledge. It will be found, I think, that the ground is prepared for such an undertaking as has been outlined above. But I believe that what has thus far been done is only in the nature of pioneering, of scouting as it were, and that the real systematic advance is yet to be made. I think it may well be believed that the time for such definite advance it already at hand.

Just what is to be attempted and just how it is to be accomplished are not altogether clear. But these things seem clear to this extent at least, that the training to be given should join theory with practice, and that the work must be partly pedagogical and partly parallel to that of the ordinary nurses' training school. For the purposes of practice, it seems desirable that the student should have access to a babies' hospital, a foundling's home, a day nursery, or some other institution in which there are children to be cared for. The theoretical instruction can probably best be given in connection with a college or university. The difficulty of working out any standard course of systematic training is perfectly obvious, yet it is no greater than other difficulties which have been met and overcome in the course of our educational development. The problem is accordingly referred to the departments of education and of hygiene of our women's colleges, and of universities to which women are admitted, in the confidence that, like Sentimental Tommy, they will "find a w'y." I look to see the problem ultimately solved by such institutions as these, in co-operation with hospitals and other institutions for the actual care of infants, rather than in institutions of the latter class apart from colleges and universities, for the reason that the training which is here proposed is educational in its relationships and purposes, and is intended to attract young women whose preliminary training fits them at least for admission to the higher institutions. It

1. There has come to my notice, since the above was written, a most interesting volume of over five hundred pages, entitled *L'éducation domestique des jeunes filles*, by Louis Frank (Librarie Larousse Paris, [1904?]) Chapter III, on *La science des mères*, contains interesting information concerning schools somewhat similar in character and aim to those here proposed. The author speaks warmly of the "kitchen gardens" devised in this country some twenty-five or thirty years ago by Miss Emily Huntington.

may, indeed, be found that the demands of practice will so far outweigh other considerations as to make it appear necessary to conduct all of the courses in connection with the institutions where the babies themselves are to be found rather than in the class-rooms of the ordinary college. But none of the effort which may be put forth by institutions other than colleges and hospitals to this same end will be lost. The widest experimentation will be needed; and the labor of the pioneer, in this as in other fields, will be not only necessary but also deeply interesting.

If I have said nothing as yet of the training of mothers, on whom the care and culture of baby children must chiefly rest, it is because such training is particularly difficult to compass by any direct approach. However much young women may look forward, in a wholesome way, to the responsibilities of motherhood, I believe the most of them would shrink from any course of training intended expressly to prepare them for those responsibilities. If such an attitude commonly appears, we may declare it to be unreasonable, but we must reckon with it as a fact. I believe, too, that it is an attitude which finds some justification in simple human nature. It seems to me very doubtful whether a course in school or college expressly intended to fit young women to be wise mothers of little children would have much chance of success. But I do believe that a professional course intended to fit young women for the vocation of children's nurse would have a much better chance of success. I believe, indeed, that when such courses are well started they will be largely attended, and that those who have taken them and received certificates or diplomas showing that they have pursued them successfully, will find employment in abundance awaiting them. Still further, it is not unreasonable to hope that when the vocation of baby nurse or nursery matron or whatever it may be called, shall have become a well established profession, its influence will spread abroad in many desirable ways. Some of these graduates will become teachers of classes of young mothers in college settlements and Young Women's Christian Associations. Many of them will marry and will carry their knowledge and skill into homes of their own. Some young women, already betrothed, will take the course of training with no other thought than that of fitting themselves for the homes that are to be theirs. And it may be that the special course will gradually lead the way to some more general form of education for the life of the home, which may find its place and do a beneficent work in all our schools and colleges for women.

If I have said little in this paper of the religious side of the training here proposed, it is not that I regard the religious side as of subordinate importance. But in these earliest years, it is surely desirable that any

over-emphasis of the religious consciousness should be carefully avoided. The simple and sincere suggestion of religious conceptions which may safely be attempted should be joined with an equally wholesome mental and physical life, which is the best assurance of all right-mindedness in the later years of childhood. By such ways as these, and other ways that may be opened up, let us hope that it may be possible to make some small but significant advance in the realization of the part to be played by the home in the moral and religious life, as bound up with the physical life, of our youngest Americans.

THE NERVOUS SYSTEM OF THE INFANT IN RELATION TO CHARACTER

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The more we know about man's nature, the more it becomes evident that we must push the problems of spirit back to the ultimate sources of the psychical life. Science has long since discovered that the mind is intimately bound up with organic conditions. Such mental arrests as idiocy and imbecility, as well as all the various types of insanity, are known to be definitely associated with states of the brain. The treatment of these extreme abnormalities of mental life and character is based upon the principle of changing the brain-states that lie back of them, so as to secure a healthy discharge of nervous functions.

This modern, and entirely revolutionary, discovery that the soul is dependent upon states of the brain, and that it may be approached most fundamentally through a control of nervous processes, has as yet had little application to the development of the character of children. Most of our efforts in this direction are utterly superficial — as superficial, indeed, as were the efforts of our ancestors in curing idiocy and insanity by exorcising evil spirits, or by punishment. It will some time be realized, however, that moral and religious character depends ultimately upon a healthy development of the child's brain. Back of all our education of human beings is the nervous machine through which education must be accomplished, and through which the soul is to realize itself. If that nervous machine is of good quality in the elements that compose it, and is properly nourished and exercised, so as to insure sufficient vigor and responsiveness, then will the functions of mind and life be discharged in a healthy manner, and then will the soul be able to realize itself as a rational and spiritual being. This is not to reduce spirit to terms of nervous activity. It is merely to assert a demonstrable fact, that man's soul does not realize its powers of intellect, feeling, or will, except through the brain and other parts of the nervous system. The brain of the congenital idiot, or of the imbecile, has never yet permitted the development of a moral or religious character. The brain of an insane man or woman has as its correlate a moral or religious character that is correspondingly insane. The evidence derived from clinical studies of mental disease is conclusive that an imperfectly developed or diseased nervous system is always associated with an imperfectly developed or diseased mind.

If this be true, the moral and religious education of the child properly begins with the building up of a healthy and efficient nervous system. The first six or seven years of life is the period during which nature's work in this direction is largely accomplished. A child of seven years that has a brain healthy, vigorous, and responsive to the right kind of stimuli is far on the road toward a spiritual personality. For such a child has a nervous machine that is adjusted to the things and forces that condition life. Through this machine, the soul may feel and think and act in harmony with the laws of the universe, and thus realize itself in terms of infinite purpose and will. And this is morality and religion.

Such a view of the development of the brain as conditioning spiritual growth is a corollary of the more general scientific view of brain-development in relation to education. Dr. Donaldson, in his book, "The Growth of the Brain," says: "Education consists in modifications of the central nervous system. For this experience the cell-elements are peculiarly fitted. They are plastic in the sense that their connections are not rigidly fixed, and they remember, or, to use a physiological expression, tend to repeat previous reactions. By virtue of these powers, the cells can adjust themselves to new surroundings, and further learn to respond with great precision and celerity to such impulses as are familiar because important." Reuben Post Halleck, in his book, "The Education of the Central Nervous System," says: "Education may be something more, as the writer believes, than modifications in the central nervous system, but it is also true that without these modifications no mortal can be educated. If brain-cells are allowed to pass the plastic stage without being subjected to the proper stimuli or training, they will never fully develop." These writers, the one an expert neurologist and the other a psychologist and educator, are representative of scientific opinion as to the fundamental importance of nervous states in education.

The modification of an infant's brain in the direction of morality and religion depends upon the two great factors that enter into all life —namely, heredity and environment. Whatever may be our opinion of the popular or scientific conceptions of heredity, there can be no doubt that the lives of the parents determine to a great extent the fundamental quality of the child's nervous system. There is no scientific student of mental traits, whether normal or pathological, that does not take into account the hereditary aspects of his problem. If the father and mother have healthy nervous systems, free from natural and acquired defects, the brains of their children are apt to be vigorous and well balanced. Feeble and ill-balanced nervous systems in children have their hereditary

origin mainly in two causes: (1) toxic heredity, and (2) neurasthenic heredity. By "toxic heredity" is meant the inheritance of imperfect nervous structures and perverted nervous functions, due to the use of drugs by the parents or other progenitors. Of these drugs, alcohol is probably the most potent factor in the nervous degeneracy of offspring. According to investigations made a few years ago, over 54 per cent of the insane in Massachusetts had an alcoholic heredity. Drs. Beach and Shuttleworth, who investigated the causes of idiocy, found that, out of 2400 congenital idiots, 16 per cent could be definitely traced to intemperance in the parents. According to a recent Year Book of the Elmira Reformatory, 37 per cent of the inmates of that institution had an alcoholic heredity that was clearly traceable, and 11 per cent more had a doubtful heredity. These statistics are typical of a mass of similar evidence which proves that mental diseases and crime are largely due to the use of alcohol. The significance of such facts for the present discussion lies in this, that the extremes of alcoholic heredity which fill our insane asylums, idiot institutions, and prisons, merely write large what exists in every home where alcohol is used and where may be found children with unstable and feeble brains which no amount of formal moral or religious training can cure.

What is true of alcoholic heredity is probably true, in a modified way, of tobacco heredity. Considering the much larger number of men who use tobacco, and the much more insidious forms of degeneracy it produces, there is little doubt that, in American civilization, tobacco is responsible for as many unstable and feeble nervous systems as alcohol itself. In the Polytechnic School of France, it was found a number of years ago, that the boys who smoked continually lost grade. Dr. Siever's investigations in Yale University more recently showed similar results. Students who used tobacco were stunted in physical development and fell below their grade in scholarship. Such studies, and numerous others, prove that tobacco causes the deterioration of living tissues, and more especially of the brain-elements. Fathers, therefore, who use tobacco in any considerable quantity at least incur the danger of unstable and badly functioning brains. This must inevitably register its effects in the nervous systems of their children. Dr. Talbot, in his book on Degeneracy, says: "Tobacco, in its influence on the paternal and maternal organism, exhausts the nervous system, so that an acquired neurosis results in such a way as to be transmissible."

Nor are such popular and, supposedly, harmless beverages as tea and coffee free from dangers in this regard. The active principle in these beverages, caffeine, is a drug whose effects upon the human organ-

ism are well known to physiologists. The head-pressure, nervous excitement, irregular heart-action, insomnia, etc., that result in some cases, even from a slight use of tea and coffee, are symptoms that every one may see and comprehend. But the nervous states that lie back of such symptoms are known only to the neurologist. They point to over-stimulated nervous activity, followed by nervous depression and apathy, and ultimately to a deterioration of nervous elements and an enfeeblement of their powers. All writers on toxic degeneracy, such as Crothers, in his Diseases of Inebriety, and Talbot, in his work already referred to, agree in saying that tea and coffee have a distinctly injurious effect upon the nervous system, more especially of women. The *Lancet*, one of the ablest medical journals in England, stated editorially a few years ago that many of the nervous symptoms occurring in children during infancy are due to the practice of mothers indulging excessively in the use of tea. Convulsions and infantile paralysis are frequently noticed among the children of these tea-tipplers. Talbot says: "Tea produces a grave form of neurasthenia readily transmissible to descendants." Coffee exerts a very similar influence to that of tea. It stimulates the brain to over-activity, renders the nervous elements irritable and unstable, and gradually exhausts their energy. The result in sensitive mothers is doubtless to impair the nervous vigor of offspring and make the latter subject to nervous cravings and excesses of various kinds.

By "neurasthenic heredity" is meant the inheritance of impoverished brains from parents whose nervous vitality has been exhausted. Overwork, excessive child-bearing, sexual exhaustion, mental and emotional friction of all kinds, loss of sleep, luxurious living, and general over-stimulation in the lives of men and women produce neurotic children. In both the lower and the higher classes of society, there are everywhere forces at work which devitalize parenthood, and bring into the world children with nervous systems having so little energy and tone that they can never be educated beyond the rudiments of intellectual and moral life, or with nervous systems so unbalanced and unstable that education itself merely exaggerates their eccentricity, waywardness, and perverseness. The poor overwork, bear too many children, and indulge in the grosser vices; the rich live in idleness, evade the responsibilities of parenthood, and indulge in excesses of pleasure until appetites and feelings are jaded and perverted. From both classes spring children nervously defective, which are everywhere the despair of educators and which constitute the greatest menace to civilization.

The fact is that until fathers and mothers have that degree of intelligence and moral idealism which will make them stop the use of all

drugs, except under a physician's direction, stop the abnormal gratification of appetites, and stop the unwise dissipation of energy in work, social amusements, and high-tension living generally, their offspring will be nervously weak and unbalanced. Education, whether secular or religious, cannot undo the mischief of a neurasthenic parenthood. Education of the right kind may indeed improve the condition of badly organized brains, so that there is no occasion for an absolutely fatalistic attitude in dealing with the latter. But education is strictly limited by the original constitution of the child, and this is the product not of instruction but of the lives the parents have lived before the child was begotten.

The infant's nervous system is not only a product of heredity. It is also a product of environment; that is to say, of the various influences that affect life after heredity has launched it upon its course. Here we have first to consider embryonic environment. During the nine months preceding the birth of the child, development is more rapid, and modifications are more profound, than during any subsequent period of existence. This means that the child's life is then most sensitive to influences, good or bad, and that the effects of such influences are radical and permanent. The mother is the primary medium of influence, but everything that affects her life constitutes a part of the embryonic environment. Nutrition, physical and mental stress, drugs, accidents, and crimes are factors conditioning the maternal life at this time, and every one of these factors is involved in shaping the life of the child. Some of them are controlled by the mother herself; others are controlled by those who create conditions under which the mother must live. How far both parents and society have thus fallen short of supplying an ideal embryonic environment is shown by medical statistics. Elise Berwig, in *Medicine* for September, 1898, showed that rickety, irritable, and peevish children, liable to convulsions, morally peculiar, and otherwise defective, may be the product of bad diet during the period of gestation. Dr. Spitzka says he has never seen an idiotic, malformed child, or one afflicted with morbid impulses derived from healthy parents, free from hereditary taint, in which some maternal experience could not be traced. The same authority states that he has seen in practice constitutionally melancholic or mentally defective children in whom no other predisposing cause could be discovered than worry in the mother. "Amabile, of New York, showed that not only were the children of opium-using mothers born with a tendency to the opium habit, but that the mothers aborted frequently, and that the children who survived were very liable to convulsions." "Statistics

from the female employés of the Spanish, French, Cuban, and American tobacco factories . . . . support the opinion that the maternal tobacco habit (whether intentional or the result of an atmosphere consequent upon occupation) is the cause of frequent miscarriage, of high infantile mortality, of defective children, and of infantile convulsions."

But the results of ignorance, selfishness and intentional wrong-doing in blighting the lives of the unborn are shown still more strikingly in the awful mortality of that period. Dr. W. A. Chandler, a physician of over thirty years' experience, states as his belief that one half of the human race die before birth and that three-fourths of these are intentionally destroyed. According to Dr. Longstaff's "Studies in Statistics," out of every 1000 male children born into the world, 200 (or one-fifth) do not survive birth; and out of every 1000 female children born into the world, 160 (or about one-sixth) do not survive birth. Most of these deaths may be ascribed to ignorance, unnatural hardships, luxurious living, perverted appetites and other causes operating to impair the vitality of children during the period of gestation, or of the mother's at the crisis of maternity. The significance of these facts reaches far beyond the table of vital statistics. It affects the living no less than the dead. Forces that operate to destroy so large a percentage of the human race must affect, also, the vitality and character of those who survive. Is it any wonder that children who run the guantlet of all this ignorance, selfishness, and crime have nervous predispositions that often make our attempts at intellectual and moral education altogether futile?

The modification of the infant's nervous system subsequent to birth depends mainly upon food, clothing, activity, sleep, sense-perceptions, and those instincts that have to do with organic well-being. Health, good habits, and a normal activity of the instincts of nutrition, fear, resistance, play, and sympathy sum up the aims of moral and religious training during the period of infancy. Expressed in terms of brain-building, the object should be to insure: (1) the generation of an adequate supply of nervous energy, (2) the proper control of the discharge of nervous energy, and (3) the inhibition of nervous energy.

First in importance is the proper nourishment of the child. This involves not only an adequate amount of food, but also food of the right quality. Nervous energy cannot be generated unless both of these conditions are met. That many inferior brains and feeble minds are due to malnutrition is shown by the investigations of Dr. Warner among English school-children. Of 2853 boys and 2015 girls that had abnormal nerve-signs, 12 per cent of the former and 16 per cent of the

latter were suffering from low nutrition. Of 2073 boys and 1635 girls who were classed as mentally dull, 15 per cent of the former and 19 per cent of the latter were suffering from low nutrition. Among the nervous disorders due to improper nutrition, Dr. W. S. Christopher mentions the following: neuralgia, chorea, convulsions, paralysis, asthma, weak vaso-motor control, defective sensations, and feeble cerebral activity. Many of these disorders result from food that is indigestible. Such food decays in the stomach, and the toxic products of decomposition are carried to the brain, poisoning the cells and interfering with their growth and activity.

Next to food in developing the infant's brain is motor activity. It is coming to be known that the growth of nerve-cells cannot take place unless, through work, the old material is broken down and eliminated, so that new material may take its place. Besides, the motor areas of the brain are very extensive and control, to a great extent, the flow of blood to that organ. Consequently, in proportion as the child is active physically, will its brain be well supplied with blood. From these considerations it is evident that a young child that is so restricted in its movements as to be unable to expend its energies freely and completely cannot develop a healthy brain. Hence, the necessity of the largest opportunity for play, and hence the danger in the cramped surroundings of the cities' poor, as well as in the pampered homes of the cities' rich, of children's nervous development being arrested. Closely related to the infant's motor activities are its sense-perceptions. The greater the freedom of movement, the more the child will exercise its sense of touch and sight, which are the great educative senses. Play, therefore, under suitable conditions of space and natural surroundings, is the best possible means of developing the special senses, and, through them, the brain.

This much will suffice to indicate the fundamental importance of a healthy nervous system in the moral and religious training of infancy, and to suggest a few of the most essential things to be observed by parents and society in general. We need an enlightened public sentiment and a quickened conscience regarding these deeper scientific and spiritual truths of life. We need an education for parenthood, in the home, the public school, and the church. We need instruction in the facts and laws of physiology, embryology, neurology, and other sciences that make intelligible the processes of life, upon which all moral and religious education must build. Without relaxing our vigor in the usual methods of approaching the problems of the spirit, we should avail ourselves more freely of the material and methods of modern science.

THE USE OF THE STORY IN THE RELIGIOUS EDUCATION OF THE INFANT

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How early does baby begin to delight in stories? I leave it to psychologists to determine the precise week in which the thrilling drama of the little pig that went to market grips hold upon the child's moral consciousness. For that this is a morality play admits of no controversy when once you think about it. Let us say, generally, at about six months. A month earlier, perhaps, that simpler morality or mystery play, Patty-cake, exerts the first external altruistic influence — "toss it in the oven for baby *and me*." The moral influence of both, unquestionable, though too subtle, perhaps, for our grosser ethical sense, is no doubt enhanced by the dramatic action, or if you prefer, the physical training, which both involve, and the ethical value of which no intelligent person now disputes. But why should I undertake to do in brief what that genius in child-mind reading, Susan Blow, has so masterfully done? It is unnecessary for me here to emphasize the importance of the drama-story as she has shown it in "Mother-Play and Child-Play." I would simply point out how important it is to the religious development of the "angel in the child" that the father should have his part in this work — or play.

We do not train prospective fathers in kindergarten methods as, happily, many prospective mothers are now trained. In fact, there is no need. Story-telling and play-acting come naturally to fathers: is it not he, and not the mother, who takes the part of the lion and the bear in bed-time gambols, or becomes the horse upon which baby may ride at will? Let him realize the significance of this natural play-relation between father and child; and extend not only its field, but its period, with direct intent to have his part in the development of the angel who, except under most favorable circumstances, will have passed beyond the reach of influence by the time his baby is four years old, and by that time will have set, almost beyond hope of extension, the measure of the man who shall be.

The present discussion is not restricted to the Bible story, and I have no desire here to epitomize what I have elsewhere said at length. To that I would, however, add that when the art of Bible-story telling is cultivated as the art of fairy and nature story telling is now cultivated,

there is no period between the ages of two and twenty when the Bible story may not be made the means — far more effectual than any devotional reading or prayer-meeting — of developing, in a perfectly normal way, that religious aptitude which was as surely the child's at birth as the power to grasp, and far more surely than the power to see and hear. Far more surely, even, than the power to grasp; for children have been born so destitute of brain power as to be unable to perform the first instinctive act of human experience, that of closing the tiny hand; but no child has ever been born into the world without some potentiality of religion.

At a conference of charities and corrections held some twenty years ago, a gifted young physician thrilled a great audience of experienced philanthropists by telling how he had awakened the religious faculty in the heart of a child who till the age of eight had done no voluntary act, never closed his hand upon any object nor looked with recognition on his mother's face. I cannot tell the story here; it may be read in the Report; I can only allude to the witness it bears to the existence, in the very lowest form of humanity, of that spark of divinity, that angel that does always behold the face of the Father.

How soon shall father or mother begin to tell Bible stories to the baby? How early may the child gain its first idea of God? Miss Elizabeth Peabody teaches us that the mother is the first form in which God reveals himself to the child; her embrace the proof that God is love. To this may we not add that it is from the father who lives up to his high calling that the baby gets his first vague notion that love is the law that rules the universe? Long before the child can use words, that sense of love and law, and of love as law, is implanted in his heart; and I firmly believe that not many months after the first joy of Patty-cake the baby is ready to hear and to be influenced — all unconsciously — by simple teachings of the Heavenly Father up in the sky, who loves baby and takes good care of it when father and mother and baby are asleep.

Let us remember that ideas reach the infant's brain through words which it comes to understand, never by definition but always by action and repetition. It is not necessary to understand language to become aware of God. The children, and especially the younger children in a family where religion is real and God a personal friend, learn far more by what they see than by what they hear. For this reason, not less than for its social influence, I think that family prayer is of inestimable benefit in developing the moral and religious faculty of very little children. Especially is this the case when Bible story telling in some degree takes the place of the more formal reading of the Bible. Yet even the reading of the Bible "in course" has a profound effect upon children.

Even the very little ones, however, understand more of the meaning of words than we think. My eldest baby was precocious in the use of words, and before she was two years old I began to teach her the little prayer, "Jesus tender Shepherd, hear me," which ends, you remember, "Take me, when I die, to heaven, Happy there with Thee to dwell." "What, heaven?" she asked me one evening, and I replied, expatiating perhaps somewhat unduly upon its joys. As I turned to leave her, the side of her crib came clattering down — by my negligence, as I supposed. But when it happened a second and a third time I remonstrated: "Baby mustn't unfasten the crib, she'll fall out." "Yes, die and go to heaven," she answered quickly. How she associated falling with dying I have no idea; I simply know that before she was two years old she understood words sufficiently to argue that if heaven was so happy a place, the sooner she went there the better.

The influence of poetry upon the spiritual nature of the little child is not half enough appreciated, chiefly because we do not half understand his esthetic nature. A little child is a bundle of sensuosity — which is a whole heaven apart from sensuality. His delight in the sense of taste, of smell, is intense as we with our duller senses cannot understand the word. We mothers know not what we do, in the Satanic line, when we leave candy or fruit in the presence of a little child, with the command, "Baby mustn't touch." The tug of desire for that sweetness is as fierce as the tug of any desire that the man will ever know, and all unrestrained by the as yet undeveloped sense of "ought not."

This intense joy in sensation is the secret of the beneficent influence of poetry upon a child's moral nature, entirely irrespective of the meaning of the words. Not only the recurring rhyme and time-beat of Mother Goose, but the melodious stanzas of Longfellow, Whittier, Tennyson — especially Tennyson — give to the little child a quite indescribable joy. I have seen a child of three thrilled almost to ecstasy by "The Splendor falls on castle walls," and even by "Lady Clara Vere de Vere." I am at a loss for words to estimate what I consider the moral and spiritual value of thus awakening and keeping alive the faculty of intense joy. It is by means such as this that we may make our children grow up whole and all round characters, able to appreciate the value of a "wholesome artistic life," as Professor Henderson puts it, referring at the same time to Milton's fine phrase, "simple, sensuous, passionate."

I am not beyond my subject in thus including, as essential to the fullest development of the religious life the development of the child's inborn faculty of joy; of *living* in the true sense of the word, with every power — not only of mind but of body perpetually expanding, nor am

I beyond it in grouping the poem with the story in this development. The only difference between the two, from our present view point, is that the poem leaves little to the individual aptitude of the parent, the story, everything.

For this reason there is an element of danger in story telling — that is, in the telling of Bible stories, which there is not in the repetition of fine poetry. We must beware lest we unconsciously teach the little one, through the Bible story, things which ought not to come within his spiritual horizon: I mean doctrine, theology in the scientific sense of the word. The less we ourselves know of theology as a science, the more danger there is that we shall make the story a vehicle of dogma. I learned my lesson in this respect many years ago. I had been telling the children the story of Paradise and the Fall, and had tagged on a moral after the usual Sunday afternoon fashion of those days. This done, I dismissed the children for a game of romps on the lawn, before the summer bedtime. But my little three-year old presently came back and climbed into my lap, as I sat enjoying the sunset. For a while he sat silent, then with a deep sigh, the words burst forth from his baby heart, "Oh, if Eve hadn't eaten that apple, what a differenth to uth!" How my conscience smote me! How differently I might have told that story! My baby of three could perfectly have comprehended that when people have been naughty they may not stay in God's garden, and he would simply have tried with all the energy of his little will to be good, so that he might stay there: but what had he to do with Eve's transgression? There is not one of the unfathomably profound teachings of the first eleven chapters of Genesis which may not be made, through the proper telling of the story, an integral part of the moral and religious consciousness of a child between two and a half and four years, and the basis of an ever-expanding religious experience; but not by making it the basis of dogma — very far from that.

I may not here speak of the function of the nature story for arousing nature consciousness as a means of developing the religious consciousness of even the tiny child, though it is of the highest importance. The Bible contains some admirable nature stories — Jotham's fable of the Trees choosing a King and the prophetic Basket of Figs are among them.

It is indeed not an easy task to foster the religious development of a regenerated child. And here again, story telling — Bible-story-telling — is of sovereign value. For these stories — as I have elsewhere tried to show — are capable of almost indefinite expansion and adaptation to the advancing religious needs of the growing boy and girl. There is hardly a vicissitude, hardly a temptation, hardly a problem of the grow-

ing child's life to which they may not bring accurately adapted help if parents have from the beginning brought these stories, and kept them in harmonious accord with his advancing intelligence and increasing knowledge of books and of facts. It is not an easy thing to do. It requires much study, continual reading, intimate acquaintance with the child. But it is well worth doing, having respect unto the recompense of reward.

FIRST STEPS IN CHARACTER FORMATION

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The conduct of the infant is made up chiefly of random and formless movements, together with a very few native accomplishments, such as sucking and grasping. These random movements are marvelously abundant in the vigorous child, calling all the muscles into play, and occupying a good part of the waking hours. But they are much the same in all children, and signify little beyond the degree of health and vital energy. The conduct of the adult consists of definitely formed, complex, organized movements, embodying purpose, and significant of the inner nature of the individual; these movements, with all their purpose and meaning, are the "fruits" by which we know men. The long and imperceptibly gradual process by which the random movements of the infant are transformed into the orderly acts and expressions of the grown man or woman, is the formation of character.

A large part of this process is, in a sense, non-moral; this is the acquisition of the power to perform certain definite and more or less complex movements and sets of movements — for example, the acts of walking or running, talking, reading, later speaking a foreign tongue, performing mathematical calculations, playing musical instruments, solving legal or technical problems, discharging functions of trade or commerce; all these are conspicuous results of what we call education or training; they provide the answers to the question, What *can* one do? These are matters of the *form* of our acts, their adaptation to certain ends. There is another side to character, and a side more definitely implied in our minds by the word, namely the question, What *will* one do? This no longer refers to the form of the acts, but to their relations to life as a whole, to our own experience and conduct, and most essentially, to our relations with our fellows. In other words, it is the question of the *direction* of our powers: granted that we *can* do such and such things, that we have certain powers and skill; now what *will* we do with these powers? To what ends will we use these powers? It is to the beginnings of this side of character that we wish to give our attention: what are the facts and laws governing the foundation of directive character in the little child? How shall we determine in advance whether the future man shall use his powers for or against his own true welfare and that of his brother men?

We shall make no attempt at scientific completeness, but rather aim at such description and suggestion as may be of practical value; the analysis involved will be, we hope, correct as far as it goes, but not necessarily exhaustive in any case.

The raw material for humanity consists of all the instincts, impulses, and tendencies born with the child; what Rousseau glorified as Nature, the recognition of which is the best element in the new education. In this great complex four elements are conspicuous and for the moral development all-important: *self-assertion, tastes, fears, and love.* The first of these, self-assertion, is in its bodily or muscular form the central characteristic of the infant; the abundance and vigor of the out-thrusting impulses of legs, arms, voice, and muscles in general, mark health and promise in the child; they form the index of the fullness and richness of the mature physical life, and probably in general of all the life. A little later psychic self-assertion adds itself; the child wills to move in certain ways, to do certain things, and the intensity of the impulse may easily be learned by the simple experiment of putting your own will against the child's; how indomitable and passionate the infantile determination can be, only mothers and primary teachers know. Here again the vigor and abundance of this baby-will is the only index of the depth of the mark that the adult is likely to make upon his environment.

Likes and dislikes lie very close to self-assertion; the "I" emerges largely through such phrases as "I want," "I don't want," and passes easily into "I will," and "I won't." It must be said, however, that the likes and dislikes of the first three or four years are largely physical, and as such have direct connection with hygiene rather than with morals. It is clear, however, that even the bodily tastes bear powerfully on later bodily habits, and so may influence character deeply. But the higher tastes, for music, for beauty of color and form, for literature, and highest of all, for good conduct, have their beginnings, subtle and deep-seated, in the very dawn of soul life; and so fateful are the tastes in this higher sense for character and life that these faint inceptions in the first three or four years must not be ignored.

"*Fear*, or anticipatory pain," says President G. Stanley Hall, "is probably the greatest educator in both the animal and the human world." Plato defines the chief of the pre-Christian virtues, courage, as "fearing the things which ought to be feared." We here include under the terms all those checking and inhibiting motives which begin so early in the child's life to chill and repress his impulses of activity and self assertion: they include pronounced fear and fright in all its degrees, and milder hesitations and repressions, such as bashfulness, timidity, awe, and the

like. Fear in this sense is the great negating motive. The power and range of childish fears probably no adult can fully conceive; our memories are too short and our sympathies too feeble and dull-eyed. A mother, talking in confidence with her little lad of five or six years, was gently striving to impress on him that a pure and strong life was more to be desired than any other thing; "No, mother," said he, "that's not the best thing; I'll tell you what is the best thing in the world — the very best thing is *not to be ated up!*"

Fears then, constitute a bridle to hold in the impulses and desires, to check and even annul them, but at best they produce only prudential conduct and a selfishly correct character; the only genuine human will is inspired by *love*, and only as the child begins to feel the impulse of affection is he forming true character. Love is no less a native impulse in the child than are the others; normally it awakens a little later than fear, and soon dominates the tone of the child's life in the home; mother and father, nurse and brothers and sisters, are all objects of the natural affection of the little one. The impulse expresses itself by smiles, voices of joy, caresses. It is deeply significant that the main condition of affection seems to be frequency of contact; the child normally and naturally develops affection for all who are near him.

Self-assertion, likes and dislikes, fears and love are to be organized into a character; what is the right treatment for each? The first is the dynamic energy for the whole character and we dare not crush or unduly repress it; on the other hand, it becomes clear very early in the child's life, that his impulses cannot all have free play, lest they bring injury and even disaster upon him and those about him; the impulses must be mediated, to use Professor Dewey's term: the harmful ones must be associated with pain and fear and so inhibited. This is the great use of fear, which is nothing more than an advance consciousness, more or less clear, of the pain likely to follow. Many childish impulses will be mediated by the natural consequences of the acts; and these may be left to the operation of Spencer's law of consequences; but many dangerous and injurious acts are not followed closely by any pain, and these must be artificially mediated — if need be with a slipper.

Not only must particular acts be repressed or inhibited, but the habit of what we call obedience must be established; that is, the child must have toward the parent not fear in a painful and harshly repressive form, but that deep respect and awe which give influence and command to the person who inspires the feeling. The old ideal of "breaking the will" of the child was wrong in so far as it crushed and maimed the spontaneous energy of the young mind; but an education which omits

the element of obedience to authority is quite as wrong, for it robs the rising youth of its best safeguard against error and destructive folly.

The use of fear, then, like all other instruments, depends upon finding the golden mean; we must keep steadily in mind that fear in itself in all its forms is negative and depressive, canceling and reducing the outflowing activity of the child; hence all fears not required to check some perilous impulse or appetite are mere loss and deduction from that abundance of life at which education aims. Compare the beauty and delight of the fearless, free activity of happy children with the crouching and trembling of the same children under the dark shadow of fear. No fear, then, except of things that ought to be feared; away with all false threats, and shame on all clouding of children's souls by playing upon their natural tendency to fear the dark, the unknown, the strange. The first steps in the path of virtue consist in learning to fear that which is truly noxious and perilous, and to fear nothing else, and in learning that the voice and hand of the parent faithfully point out the evils and warn against them. This doctrine of fear is both old and old-fashioned, but it is absolutely vital to early education; there is reason to suspect that it is perilously neglected in current thought and practice.

Next, how shall we stimulate *love* in the child? In the little child, at least, love is a reflection, in both quality and quantity, of the love of those about it. The error of older days was in harshness or at least reserve and coldness. The modern error is indulgence or neglect. Indulgence is always weak, and usually at bottom selfish, giving way to the child's appetite or caprice because it is easy and comfortable to do so; such love is blind, or at least pitifully short-sighted. The true parental love sees far beyond the entreaties and importunities of the moment; loves not only the little one of to-day but also sees in vision and loves the youth and man that are to be. This is the love that takes deep hold upon the soul of the child, and engenders there likewise a far-reaching love which shall inspire and direct life and conduct. Only let the refusals of harmful boons be as loving as they are inexorable, and let the greatness of the parent's affection bridge over and encompass the gaps made by disappointment and prohibition in the affection of the little one.

Finally, character, which is to direct conduct, ripens only through conduct or activity: the little child must have much scope for his self-assertion, with only such limitation by the checks of fear as his safety and development demand; above all, he must abundantly live out his love in the only way in which love comes to its perfection, through service: even little hands can find tasks in which love may express and confirm itself.

SOME FUNDAMENTAL CHARACTERISTICS OF THE IDEAL RELIGIOUS SOCIETY FOR YOUNG PEOPLE

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My first point is that the ideal religious society for young people must be *religious*. Throughout this paper I shall draw my illustrations from the Christian Endeavor Society, both because I am most familiar with it, and because I wish to refer to a questionaire I have obtained within a year from 1145 Christian Endeavor pastors, in 36 denominations, in all parts of the United States and Canada. The Christian Endeavor Society, then, is constantly complained of as being too religious. And the substitutes for the Christian Endeavor society that are now and then introduced are uniformly less religious. They are generally clubs for the study of literature, of Browning or Tennyson. Or they are musical clubs, or athletic clubs, or debating clubs, or merely social clubs.

Now, of course, the ideal religious society for young people will believe heartily in literature, music, athletics, debating, social gatherings, and so on. There will be ample room in its plan for all of these interests. But it will put these interests in subordinate places, and will always set religion in the front. The schools and colleges, the Y. M. C. A., the newspapers and magazines and public libraries, the ordinary social life of our Christian communities, are in most cases sufficient for the literary, athletic, musical, and social development of the young. The church is making a tactical blunder that attempts to compete in these already well-filled fields, leaving its more legitimate work largely undone.

But predominatingly the ideal religious society for young people is religious. My one thousand Christian Endeavor pastors are practically unanimous on this point. It trusts in Christ for all strength and wisdom. It seeks by persevering prayer to get close to Him. While leaving to the Sunday school the historical and systematic study of the Bible, it seeks by the devotional and practical study of it to gain guidance for all its activities. It lives for the Church. It sets before its members a steady and high ideal of fidelity to the Church and its interests. It finds in Christian missions its widest education, its most profound stimulus. It urges the constant use for Christ of that most potent of all agencies, the power of speech. In a thousand ways that I have no time even to men

tion, the ideal society will seek to elevate religious interests above the interests, even the highest interests, of the world.

If in any community there is special lack of the literary, or musical, or athletic, or social development of the young, the ideal society will do that work, as part of its religious mission. It will open reading-rooms, found libraries, conduct pleasure excursions, hold concerts, organize bicycle clubs. But all this in strict subordination to the religious ideal, and only when other agencies already existing are not doing this work and cannot be made to do it.

My second point is that the ideal religious society for young people must be a *young people's society*, a society by and for and of the young people. So far as I know, every society that has taken the place of Christian Endeavor is a pastor's society or a denominational society, and not a young people's society. By that I mean that it is something forced or urged upon the young people from without, and not something that has grown up from within. It reflects the pastor's hobby, his personal studies and likings, or the ideas of a committee appointed by the denomination. The young people do not feel it to be theirs, and have little or no enthusiasm for it. If it is a society of the denominational type, the denominational committee of wise doctors of divinity formulates a course of lessons in Church history and doctrines, with text-books and examinations, and all the denominational machinery is set to work to grind out young people's societies of the prescribed type. Such societies exist, by the thousand; but any observer may see how little real interest the young people themselves take in them, and how promptly they die as soon as pastoral labor ceases or denominational authority is relaxed.

And here I must guard against a misapprehension. Christian Endeavor, a young people's society, is none the less a pastor's society, and a society of the church and the denomination. No type of society— I invite the most searching investigation — is more loyal to pastor and denomination than the Christian Endeavor Society. Of my thousand pastors, only 31 say that their Endeavorers are not loyal; 837 speak in the highest terms of their loyalty, and 137 qualify their praise. Every wise pastor is a power in his Christian Endeavor Society; but his is the power of a friend, not of a boss. Every wisely managed denomination has firm grasp upon its Endeavor societies, but it is the grasp of loving hands in hands, and not the grasp of the constable upon the shoulder.

The essence of the matter is this. A young people's religious society is a training school for the church. Now there is nothing more necessary for the progress of the church than Christians that originate, Christians that do not need to be pulled and pushed and prodded, Christians

that go ahead and do things of their own accord, automobile Christians, as I call them. And the ideal society will train that kind of Christian. The young people will be trusted, and they will become trustworthy. They will be placed in positions of leadership, and they will become leaders. The pastor will rely upon them, and they will grow to be pillars of the church.

The ideal religious society for young people *must set up a standard.* Here we reach the much-debated subject of the pledge, found in the Christian Endeavor Society, and also, though with less emphasis upon it, in other societies. By setting up a standard I mean merely what is done by every organization, everywhere, that accomplishes anything. What school could turn out scholars without a definite curriculum? The pupil may choose "electives" as freely as you please, but he must bind himself to definite undertakings, be examined and graded, and either retained in the school or dismissed from it according as he accomplishes or fails to accomplish what he has undertaken.

Now the Christian Endeavor pledge is simply an application to religious matters of this principle which is accepted in all other undertakings. Call it what you please — a pledge, a standard, a covenant, a declaration of intentions, a statement of purpose — the thing itself is essential for the success of a young people's religious organization. Its members must set out upon definite tasks, they must state their purposes clearly, and they must assert their intention to strive toward those ends. Only 57 of my thousand pastors wish the Christian Endeavor Society to withdraw its requirement of some kind of pledge.

It is passing strange that wise men, who certainly admit the necessity of all this in worldly affairs, should object to it when applied to spiritual affairs. Here also is not the will required for success? Here also is it not an inestimable advantage to have some clearly apprehended goal? Has religious vagueness any possible recommendation? If a thing is worth doing for Christ, is it not worth a definite statement and a frank declaration of purpose to do it? Can such a statement and such a declaration fail to be as helpful in the religious as in the worldly sphere?

But some do not like the word "pledge"; they think it sounds harsh and strict; 347 of my one thousand pastors think this. Very well; no one has ever insisted or wanted to insist on that word; call your standard by whatever name you please.

But some do not like the standard set up by the United Society of Christian Endeavor in what is known as the "model pledge"; 36 of my thousand pastors do not. Very well; from the beginning, in every possible way, it has been urged that pastors and societies set up their

own standards, write their own agreements. There is no prescription about it, and never has been. It has always been recognized that goals selected by the workers are more likely to be reached than goals selected for them.

To emphasize this liberty, and show that no set form is required or even desired, the United Society of Christian Endeavor has now added to the pledge in common use the original pledge out of which it grew, and two other pledges, one of them exceedingly simple and brief, and the other adding promises relating to liberal giving, personal evangelism, patriotism, and world-wide Christian brotherhood.

Again, the ideal religious society for young people will not only set up standards, which is very easy, but it *will hold the young folks to them*, which is very hard. The Christian Endeavor society — once again to draw upon my own experience — has two principal ways of maintaining adherence to its standards. They are the consecration meeting and the lookout committee.

Some do not like the name of the consecration meeting; 157 of my thousand pastors do not. They say that it tends to make too common that very sacred thing, consecration. Very well, change the name. Call it a purpose meeting, an affirmation meeting, a ratification meeting, a review meeting, an outlook meeting, an experience meeting, a spur meeting, a balance-sheet meeting, a reminder meeting,— call it what you please.

Others think that such a meeting becomes monotonous and meaningless when held monthly. Very well, then hold it bi-monthly, or tri-monthly, or at whatever interval experience proves most profitable. The ideal society wants the best.

No one in the world has less need than I have to be told of the failures to keep the pledge, of the tendency of consecration meetings to grow meaningless and of lookout committees to grow careless and utterly inefficient. I see it all, and it would be very easy to grow discouraged did I not see also the other side of the picture. I am not claiming any automatic perfection for these two devices of the consecration meeting and the lookout committee. If any one can invent a better and a surer way of accomplishing these ends, it will be adopted with eager gratitude. I am only asserting that, if standards are to be set up at all for young people, and their assent to them in any form is to be obtained, the ideal society will provide also in some shape for reminders of those purposes, reviews of progress, and oversight and mutual encouragement.

The ideal religious society for young people *must have an ideal*

pastor. The society can set up its standards, and can provide for reminder meetings of the young people and reminder committees of the young people to endeavor to hold the young folks true to those standards. It can do that, but it cannot provide in its constitution and by-laws for a loving, patient, sympathetic, courageous, stimulating, and wise pastor. It can and does say much about the young people's duty to their pastors and their churches; it cannot with propriety, in the presence of the young people, say much about the duty of pastor and church to the young people. That must be discussed, if at all, in gatherings like the present.

Young people are young; their purpose as yet is flabby, their will unstable. If it is seldom that the older church prayer meeting can long retain its freshness and vitality without the pastor, how much more is he needed by the young people's meeting! If the church committees grow lax without his stimulus and guidance, how much more the young people's committees! If the church socials need his presence, so much the more do the young people's socials. If the older church prayer meeting would suffer from his frequent absence, so much more the young people's prayer meeting. The mothers' meeting, the women's missionary society, the Sunday school, all feel the neglect of the pastor less than the young people's society, because they are all controlled and guided by mature Christians, while the young people's society is an organization of immature Christians being trained, and sadly in need of a head for the training school.

The ideal religious society for young people must be *surrounded and upheld by the ideal church.* I do not mean merely a church that loves young people and is in sympathy with young life; I should hesitate to call an organization a Christian church of which that could not be said. But if the young people's society is a training school for the church, the church must incorporate and utilize the young people after they are trained.

I confess that the matter of the older members has always been a troublesome point in our Young People's Societies of Christian Endeavor. There is everywhere a tendency to remain in the society too long. In many places the questions are impatiently asked, "What is the use of Christian Endeavor? Has the society really had any effect upon our mature church prayer meeting, our mature church life?"

I wish to say with all possible emphasis that no church has a right to expect benefit, as a church, from its young people's society, that has not in operation a well-devised, systematic mode of incorporating and utilizing the products of the society's training. A former questionaire

of mine shows that practically all our churches are absolutely devoid of such plans.

Take the matter of practical activities. In the young people's society there are many committees and offices. In many societies every member is given some office or placed on some committee. Every one is set to doing something. In the older church, on the contrary, there are few committees and offices, and these are filled from a small circle of "leading" members. I have never yet heard of a church — I say it with genuine sorrow — where any serious and systematic effort was made to discover the abilities of every member and provide every member with work.

In the early days of the Christian Endeavor movement, when the society was expanding so wonderfully, there was much fear that what was sought by its aggressive leaders was to "Endeavorize the Church," as it was called. That fear has been allayed. I have not heard it even mentioned for several years. But in a certain proper sense the Church must be Endeavorized — and you may transform the word to fit other societies — before it can get the greatest possible good from the young people's society. The methods used among young people are seldom likely to be useful among the elders. I would be the first to deprecate any transference into the older church of the Christian Endeavor pledge, consecration meeting, lookout committee, and so on. What I am pleading for, and what I do consider essential for ideal results from even the ideal young people's religious society, is this, that the church keep in close touch with it, know what its methods are, know what sort of product it will turn out, expect that product, and prepare itself to receive it as soon as it is formed, and incorporate it in its own activities. It will require planning — planning in the wholesale, planning for individuals. It may require a little rearrangement of church machinery.

The ideal religious society for young people must be *in ideal relations to other young people's societies*. This ideal relation is found, I think, in our Christian Endeavor unions — local, state, national, and worldwide. Pardon me if I speak frankly my own mind, leaving the point to be debated by others.

I would not say a word against the undoubted right, nay, the sacred duty, of every denomination to care for its young people in the way it thinks most advantageous for them and for the cause of Christ. I have many friends among the leaders of the strictly denominational young people's organizations, and I hope to have many more, for they are godly men, men well worth knowing and loving. But, for all that, there is no more reason for the multiplication of names and organizations

for our young people's societies than for our Sunday schools, our Y. M. C. A's, or our temperance work. My one thousand pastors, from 36 denominations, are practically a unit here. Every reason, of economy, of simplicity, of effectiveness, and of brotherhood, would urge union and co-operation instead of the present division.

Pardon the excess of eagerness of one who has come to love this cause above his life, who sees in it vast possibilities for good as yet undeveloped, who is anxious that all good men shall spring to help it on.

For it is the cause of the youth of the world. In it is wrapped up the highest hope of the world. If the young are trained for Christ, and rightly trained, every problem that vexes the world will be solved, every wrong that harasses the world will be remedied, every sorrow that bows the world down will be removed. It is the cause of the world, but it is even more the cause of our Lord and Saviour Jesus Christ, that young man ever young though the Ancient of Days, who set the child in the midst, and made child-nature the passport into His Kingdom. In His name and in His spirit let us study this matter. Let us seek His ideals and strive to embody them. Let us be taught of Him, that we may teach His children. And let us never be satisfied till in their expanding aims, till in their growing powers, till in their splendid zeal and shining hopes, all His youth are His.

Discussion

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So many organizations have come to speedy extinction because of the activity in them of what we might call the beavers. The beaver, you know, has a mania for building dams. Wherever you put him he immediately goes about that single enterprise. In the same way there have been many organizations of great promise whose leaders have dammed up at the start all their possibilities of adaptation to different conditions. The carefully imposed program and polity have really been their ruin. Even the life of the Church has sometimes been chilled by the grasp of the dead hand of its own past. As Dr. Theodore Munger once said, "A stationary church in a moving world means fatality for both."

The need of constant adaptation, the fact that only a growing organization can keep pace with a growing world, must be remembered by every wise pastor. I believe the best way to meet the problem of the "age-limit of the society" in a church of any size is to make a new society of each succeeding social group. The pastor will study the

capacities and needs of each group of boys and girls as they come to high school age and carefully adapt to it a new organization. At first he will keep a firm hand upon its activities, gradually he will train its leaders, and then wisely letting it grow out of his direct control will begin again with the younger boys and girls.

There is the problem of the definite place of the society in a well-rounded conception of the work of the Church. The Christian Church has a threefold life, and into every part the young Christian is to enter. He must be brought to share the worship of the Church. The young Christian must also be brought to share in the great intellectual and moral heritage of the Church. This is the purpose of the Sunday school, to make the Bible, our treasury of truth and inspiration, the personal possession of each member. Third, he must be trained to share actively in the enterprise of the Church. As a training-school for Christian workers, the West Point of the Church, the young people's society finds its place and object.

We may note also that in the Uniform Series of Topics only two forms of the larger work of the Church (missions and temperance), have yet gained a sure place. All of these things on which emphasis has thus been laid are of great importance, but they fall into place and are seen in their true significance only when they are included as parts of the whole enterprise, the bringing in of the Kingdom of God.

When we keep this definite object of our young people's society clearly before us the meaning of work there becomes plain. The first thing in which the young Christian must be trained is witness bearing. This is almost fundamental in the growth of the personal Christian life and is the first essential to the spread of the Gospel throughout the world.

Next to this is the opportunity afforded by the young people's meeting for the frank discussion of problems of the personal life. Many such problems are deeply serious for the young Christian, and in helping to their solution the pastor can be of the truest help. Through the varied activities of the "committees" is given ample training in sympathetic ministries and what we may call the housekeeping of modern church life. Last, the young people's society is the natural place for the young Christian to be trained to comprehend and to find a place in the larger task that has been set the church of Christ—the work of the world-wide redemption of human life.

A course of study for young people's societies covering, like courses of Sunday-school lessons, a period of years and presenting in some adequate way the great business of the Church in the world would meet a real need. Such a course should have a historical section to present

the part Christianity has already played in the moral progress of the world. Then it would present the great subject of missions and the spread of the Church throughout all lands. Growing out of this would come a study of the need and possibilities of that object for which both foreign missions and Christian Endeavor have alreadydo ne so much the re-establishment of Christian unity. And, last, it would give each young Christian some conception of that tremendous task towards which the most thoughtful minds of our day are almost all turned, the application of the spirit of Christ to the institutions of civilized society. In a time when the civilized world is attacking as never before the evils of war between nations, of drink, of contrasted poverty and wealth, of industrial injustice and commercial dishonesty, every Christian should be given some insight into the Christian remedy for them. I believe that with its world-wide prestige the United Society of Christian Endeavor could wisely make a beginning along these lines of practical Christian education.

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The ideal young people's society *must* be a religious organization. Just what does the term religious organization imply? An organization for spiritual development and growth in Christian life and activity.

The conditions of growth are three-fold: normal development demands atmosphere, exercise, and nourishment. The first of these requirements has been ably emphasized. The exercise must come through self-expression; the expression in words, actions, and life; the life being the highest and most potent form of self-expression. But self-expression to become a factor in the development of character must be free; to give strength it must be spontaneous, not forced or compulsory.

Too much cannot be said of the importance of self-expression in the development of religious character; but for a symmetrical, stable growth, education is absolutely necessary, and this education must come primarily through the study of God's word.

The so-called devotional study of the Bible has its place, but the stalwart Christian, the one who cannot be swayed by circumstance or environment, is the one who is fed and nourished by a systematic study of the Bible as a whole. Such a study grounds faith, broadens ideals, and makes devotion a looking-out rather than an introspective service. The giant Christians to-day are the Bible-study Christians.

Life is many-sided; it is a complex whole. The over-development of any one side produces an abnormality that is not wholesome.

Young people are naturally social; naturally intellectual, and that organization which fails to recognize life in its completeness can never be an ideal organization. Life is one; there can be no wall of separation between the religious and social life. The social life is part of the religious life, and the normal religious life touches the social at every point.

Not because they envy the world its power, but because they realize that power to be God given, should the Church refuse to relegate to the world this most important element of young life. The social instinct is one of the most powerful factors with young people, and can never be given a subordinate place. The ideal young people's society must not only believe in literature, in athletics, in social organizations; it must be in them.

The ideal society *may* open reading-rooms and libraries; conduct concerts and entertainments, but it must do this not as "a part of its mission for the young people of the neighborhood," but as a part of itself, and with the young people: not as subordinate to religion, but as an integral part of it. The ideal young people's society, then, to *be religious* must be self-expressive, educational, and social.

Second: It must be a *young people's* society. The realizing of this ideal, however, depends not on its being a denominational society or an interdenominational society, but rather upon having its membership composed of young people.

The ideal society will realize that the work of reclaiming is not its first mission; that to keep its ranks filled with the developing young life of the Church, it must take the boys and girls as they leave the primary department of the Sunday school, hold them within the Church and for Christ, not push them outside to be sought after and brought back during the stormy years of adolescence, and until they have been led to a definite decision for Christ, train and prepare them for membership in the Senior Society and in the church, ever holding this before them as the goal toward which they are striving.

Third: The ideal society must have *an ideal church.* The work of the ideal society must be so interlaced with the work of the church that their interests shall be one and that members shall pass from the one to the other with scarcely a recognition of a difference. The work attempted in the young people's society will not be for that society, but for and with the church.

The church *must be endeavorized;* the ideal young people's society is neither an undenominational society, nor a denominational society; it is not dependent on name or church, but is that organization which holds

the boys and girls through the restless, uncertain period of youth; trains them in Bible study and Christian activity so that they pass naturally into the Senior Society; that helps young people to realize and develop the possibilities God has placed within them in their own spiritual life and in their relationship to God's world.

Representing one of the large denominational organizations of the world, I would scarcely be loyal to my convictions, in view of the paper presented, were I to close without saying to you that the many superiorities claimed for the Christian Endeavor Society, may, with equal justice be claimed for the denominational societies. What that organization has accomplished, they have accomplished, and have added to this accomplishment very many things which can come only through a more compact organization, having at its head, not one, but a number who are giving heart and life to this work, not as bosses, but as advisors and counselors.

THE INSTITUTIONAL CHURCH AND THE PUBLIC LIBRARY

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One of the most important functions of the Church is that of education. Education in religion and morality is, of course, its special field, but moral and intellectual training should go hand in hand. Immorality, says President Eliot, is but unintelligence; for only perfect righteousness is consistent with perfect intelligence. The general educational function of the Church has always been recognized; indeed, until the Reformation, the Church was almost the sole means of acquiring any education whatever. With the spread of Protestantism and the growth of democracy, the teaching function of the Church has been more and more restricted, until in our own day and country it is practically abandoned. The Church still maintains the teaching of religion, but this teaching is apart from the general educational current of the time and the teaching force is not usually so well trained as secular teachers. It is obvious that lack of pedagogical knowledge and skill is detrimental to the cause of religion, and that the confidence and respect of an educated community can only be retained by applying to the special needs of the Church the methods of work accepted by educators in general.

There is no aspect of its work in which the Church is so clearly out of joint with the age as in the supervision of the reading of its members. Instead of hoarding and copying and studying books as it did in the Middle Ages, the Church is now absurdly behind the public library and the public school in its appreciation of the use of books. This has two serious results. There is no longer a realization that every book read has some effect on the formation of ideals and the moulding of character; and the instruction and discipline of the Church suffer by contrast with the modern methods employed in the library and in the school. The Church should carry on its teaching with the most skillful teachers, with the use of the best books, and with an enthusiasm for encouraging reading that will civilize and humanize.

The modern Church carries on much of its work through the machinery of societies and guilds and it should get this institutional work into direct relation with the public libraries that so largely influence the reading of our communities. This relation can be effected (1) by co-op-

erating with the library and its work, and (2) by adopting library methods in the Church itself.

The Church can co-operate with the public library in many ways. It can arrange to have a clergyman or other active church worker on the public library board; and it can see to it that all the church workers use the public library. The minister commonly uses the public library, but other church workers often ignore it. It will usually be found that from the library side co-operation is made easy. The public library is usually willing to extend to church workers the same privileges that are accorded to public school teachers, namely the drawing of a large number of books for a long period. The books so drawn would, of course, be books specially suited to the work of the Church. Such books are always more readily bought by a public library than equally technical books in medicine or law. The public library committee is also quick to realize its responsibilities to the organized bodies of its community, as well as to its individual citizens. Where a public library does not exist, where it is not easily accessible, or where it is very poor, there is some social justification for the maintenance of libraries of general literature in the churches; but where there is a good public library, it is in the interests of economy and efficiency to make the public library the depository of the secular books owned by the churches. The public library is open for a large number of hours daily; it is not so limited in size or money as the church library; and it is administered by trained librarians. If a church finds it necessary to have secular books it should obtain them by co-operation and not by competition with the public library. This can easily be done by making a church a deposit station where some fifty or a hundred volumes, carefully selected by the librarian and some church officer, are kept for a time and then replaced. A useful supplement to such a deposit would be to make the church a delivery station for regular deliveries and collections of books. Traveling libraries and delivery stations have proved themselves so useful in schools, clubs, hospitals, and factories as to leave no doubt of their success in our churches.

The Church should further co-operate with the public library in efforts to extend the benefits of literature. Many movements for library extension are handicapped by a lack of workers, and the public library is justified in looking to the Church for help in this work. The establishment of home libraries in tenement districts, for example, has depended for success upon charity organizations, societies, and women's clubs rather than upon the churches. The aim of the home library is to broaden and sweeten the lives of the poor and to give them wholesome

ambitions, and for its success it needs sympathetic, intelligent, and cheerful visitors.

Take again the question of the blind. Half a hundred public libraries in this country have departments for the blind, and since the free mailing concession, many libraries are willing to lend their books to the blind in communities other than their own. Here again the public library needs volunteers to teach the blind how to read, to make out lists of books, to guide the blind to the library or place the books in their hands, and to read aloud to them. The public library needs help again with the foreign population. Such churches as work among foreigners should consider it a duty to interest their people in the foreign books in the public library, showing them how to get books in their own tongue dealing with the old countries, with their new life and relations, and with American history, biography, and civics.

The Church should not only co-operate with the public library, but, like the public school, it should adopt library methods in its own work. It should give up the practice of limiting its library time of opening to a few minutes in the week. It should not limit its work to children, but should provide for every other department. The mothers' club should have a collection of books dealing with the education of children, and the men's club books in social ethics and similar living issues. The Church should have a reference library containing the books that must always be at hand for immediate use, such as bibles, atlases, dictionaries, and concordances. The reference collection might very well include illustrative material such as photographs, wall pictures, casts, models, and lantern slides. It was the reference aspect of the library that Emerson had in mind when he said, "If you have the most fleeting interest in anything whatever, you are grieving the Holy Spirit if you do not run to the library with all possible speed to feed that interest before it cools." There should be, too, a teachers' professional library of the best books on teaching methods; material for telling stories and presenting lessons; files of Sunday-school journals; and annual reports (local, national, and denominational), of Sunday schools, clubs and other church activities. Much of the material for the reference and teachers' collections could doubtless be borrowed from the public library. Federations of neighboring churches or denominational centers might supervise work along these lines. Neighborhood and denominational unions might also provide for the exchange of libraries; for the maintenance of a common fully equipped reference library; and for the supplying of such doctrinal and controversial books as could not well be asked of the public library.

The Church should also adopt library methods of inducing reading and of improving its standard. The aim of the teacher of religion is to create an interest in things religious, and this interest can often be developed and made permanent by the right use of books. By starting with the actual interests of the Church or club member; by eschewing goody-goody books that weaken character, and selecting those that strengthen it; by reading a portion of some interesting book, talking about it, getting others to talk about it, and then suggesting other books in connection with it; by assigning books to be reported on at the next meeting; by these and similar methods it will be possible to induce reading and to create an interest in particular books or in particular classes of books.

Another library idea that should be more widely adopted is the preparation of reading lists for all kinds of purposes. Every church should have, to begin with, a list of all the books in its library; not a mere catalogue, but an annotated list giving the scope, purpose, and method of each book. There should also be, in the poorer churches at least, a list of all the books in the public library bearing on the work of the Church, annotated, and kept up to date by regular weekly bulletins. The Church should own a list of lantern slides locally available. Each assignment for study should carry with it, as a matter of course, a select list of references to the topic. Every church festival should have its permanent list, revised yearly. The announcement of a debate or lecture should be accompanied by a reading list on the subject, showing where the books may be obtained. It might be possible to print these lists in the programs or papers, that are so commonly issued in connection with our modern churches; some of them might be printed on the announcement or ticket of a lecture; others have their cost defrayed by allowing an advertisement or two from a local merchant. If they cannot be printed, they should be mimeographed, for their best service comes from wide distribution. The scope of such lists will, of course, vary with the particular circumstances, but in general, they should be selective rather than inclusive, so as to prevent waste of time and energy. A lecturer will usually be found very willing to indicate the most important or most suitable books on his subject. It should always be borne in mind that public libraries have done a large amount of work in this direction, and that a good way to prepare such lists is to let the public library do it.

Such library work as I have outlined would be impossible of realization in many churches because there is no one competent to do it properly. Many churches have so-called librarians, but the function of these librarians is commonly to distribute and collect hymn books,

prayer books, music and the like, and, at the best, to keep a record of the issue and return of books. But there should be in every church a real librarian whose duty it would be to administer the library resources of the Church to the best advantage. If it is a good thing to have a staff of trained Sunday-school teachers, paid for their work, it is equally good to have a trained librarian. The day will probably come when the public library will supply the librarian as well as the books and reading lists. But whether for pay or from the moving of the Spirit, the librarian should have as much training as possible in library methods. He should be able to select books carefully instead of allowing the church's library to grow in a haphazard way; should build up the library by asking for specific books in the church program or through the pulpit; should have knowledge and courage enough to reject as well as to select books; should know thoroughly the local public library and co-operate cordially with it; should prepare and keep properly the catalogues and reading lists above mentioned; should see that the books are properly housed in a permanent and accessible place, instead of being shut up in a dark closet; should open the library during the week for the purpose of helping readers by personal advice and selection; should train others in the quick and easy use of reference books. He must be a student of human nature and must know his readers individually, so as best to minister to their wants; he must have a thorough knowledge of the contents of the books available, that those best adapted to the individual need may be chosen; he must have a wide range of interests, for the modern institutional church deals with every phase of thought and endeavor. The help of such a trained librarian would be of the greatest possible service in the work of the Church, for the aim of the librarian is also the aim of the Church as a whole: to lead people to love and be interested in the things that are most worthy of interest, and to quicken and inspire the emotional and intellectual life.

THE SUNDAY-SCHOOL LIBRARY AND THE PUBLIC LIBRARY

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It is hardly necessary to emphasize the value of the library as a factor in education, be it religious or otherwise, (if real education is ever anything but religious). The teacher must call in the aid of books, not only to re-enforce his precept, but often to supplant the precept. He depends more and more upon the library for aid in the formation of character as well as for supplementing the knowledge and experience gained in the class-room.

Certainly no lesson given in the half hour a week alloted to Sunday-school instruction can wholly take the place, in forming the ideals of the child, of the book whose living characters are his real companions. Books there must be for companionship, for guidance, for inspiration, for knowledge; and in most cases some library outside the home must supply most of these.

Whether the church itself should furnish this library is quite another question. In the old days it was answered in the affirmative, but the books were limited to so-called religious books, frequently those that had a moral tacked on the end, or moral precepts interspersed. The child who read them usually skipped the moral and read the story, but his elders apparently remained in blissful ignorance of the fact.

I do not mean to imply that all the books in the older type of Sunday-school library are to be condemned indiscriminately. There were and are many libraries where, though only books that have a distinctly religious character are included, every book is carefully read, and accepted only when it fulfils the requirements of good literature.

In the more progressive churches to-day all good literature is considered worthy of a place in the library. Standard authors are included, books of travel, biographies, and history. The children's reading list of a public library is sometimes used as a guide, and the number of such books is only limited by the space and money available.

This change of attitude has brought entirely new problems into the library situation. Why should the church provide books to which the children have access in the public library, at school, and often at home? Is not this a wasteful duplication of equipment? Has the Sunday-school library any longer cause for being?

I think we shall all be willing to acknowledge that a duplication of equipment is not desirable, but there may be more question as to what constitutes duplication. Does the Sunday-school library reach children not reached by the public library? Is it possible through the Sunday-school library to offer to the children a more carefully selected, though smaller, list of books, than is possible in the public library? Is the Sunday school better able to accomplish its purpose and hold its pupils, by itself providing books?

It is a pleasant fiction that in these days of enlightenment every one has easy access to a public library. Perhaps it is a fiction into which the librarian is especially liable to fall. In the city a visit to the library involves a long walk or street-car ride. In the country even where good libraries exist the difficulty is evidently much greater. On the other hand the small town often furnishes the most accessible library, and the most usable one for everyday folk. Under these conditions any agency that will furnish good reading easily accessible is of value, and for the church-going community what easier than a library in the church, so that books may be taken out and exchanged at a minimum of effort, and without the need of a special trip.

Again, with all the interest in the development of the children's room in the library, with its children's librarian, it is as yet only a small fraction of the community that has these. Without them the range of books in the library is too great for the child, who without experience tries to select his own literature. He cannot always command the aid of the librarian and does not always wish it.

Where the public library is easily accessible with a good children's department and a children's librarian, it would seem unnecessary to say the least, and probably wasteful, for the Sunday school to supply general reading, except perhaps for very young children, who can not take books from the public library, and many of whom have no supervision whatever of their reading at home.

In one of Chicago's suburbs, where the library has a particularly strong children's department, the churches have abandoned the Sunday-school library.

Where these most favorable conditions do not prevail, and yet library facilities are such that the Sunday-school library has no assured place, and supplies only a limited demand, a combination with the public library has been suggested, and is in many places carried out. The arrangement may be that the public library loans books for a definite period to the Sunday-school library, exchanging them at such intervals as are desired, or that the Sunday-school library be made more or less formally

a sub-station of the public library. I have written to a number of librarians asking whether in their opinion the Sunday school should maintain a separate library; whether it is practicable to loan books to the Sunday school from the public library, or to make the Sunday school a sub-station; and what are the difficulties in the way of such a combination from the standpoint of the public library.

I can do no better than to quote some of the answers I have received.

From Somerville, Mass., came the following reply:

"The function of the Sunday-school library, it seems to me, does not differ greatly from the function of the public library. It of course is much more limited in the range of books it handles, but its object with the books at its disposal, is the same as the object of the public library, to circulate as many books as possible among its readers. It seems to me it is not the function of the Sunday-school library to confine itself to strictly religious, ecclesiastical, or even moral books, but its aim should be to circulate helpful, encouraging, and inspiring books, books that are real literature.

"We find that it is entirely practicable and profitable for the public library to loan books for the use of the Sunday-school library. Our books are loaned in precisely the same way they are loaned to the public schools. Fifteen Sunday schools in this city have taken our books. On the whole the plan works with excellent success. We permit each Sunday school to select one hundred books from the total library collection and keep these books as long as may be desired up to the beginning of the summer vacation. I think the practice of taking out these books from the public library will eventually become general in this city, at least as far as the Protestant Sunday schools are concerned.

"It seems to me that the Sunday schools can help the library very much by becoming sub-stations, in a way. It is rather an expensive business to establish sub-stations and agencies; but the Sunday schools can be used as such without any cost to the library and with great benefit to the Sunday school.

"The only difficulty in co-operating with the Sunday schools consists in the liability of all the Sunday schools selecting about the same line of books. This necessitates the purchasing of a good many duplicates. But I find if a good book is universally demanded it is the right thing to duplicate it very generously."

The librarian from Newark, N. J., writes:

"The Sunday-school library can now be a sub-station for the public library, and in some cases can add a few books of use to its own students in the church's own particular line.

"I have tried furnishing books for the Sunday-school libraries, in most cases with success. There are no difficulties for the public library; though some may say the public library is giving special privileges to denominations. Few Sunday-school library people will take the trouble to run a sub-station for the public library efficiently. If they won't, the attempt to have one is useless. If they do, there are no difficulties."

One of our large city libraries, in which much is done in co-operation with the public schools, "avoids carefully having any relations with the Sunday-school libraries. It seems probable that a public institution would be criticized if it undertook to aid this or that church organization."

The St. Louis Library gives the following suggestions:

"As our experience in loaning books to Sunday schools has not been very satisfactory, we are hardly in favor of this plan. We trust that you will bear in mind while reading this, that, in order to supply the call at the busy season, all our popular books must be at the library, where they receive the maximum of use.

"First, ... With the growth of public libraries, there has sprung up a children's literature, which now receives very special attention in library work. Some of our larger Sunday schools have weeded out their collections, and have asked our assistance in making up lists for the purchase of new books. Thus the function of the Sunday-school library and that of the public library are the same.

"Second, it is always very difficult to select two or three hundred books and to find among these books something interesting or instructive for every person in the Sunday school. If one hundred and fifty pupils attend and each pupil has a library card, at least three hundred books will be needed in the Sunday school in order to allow the children or young people some latitude in the choice of a book. This means that about one hundred and fifty books will be idle all the time and during six days out of seven will be behind closed doors. This is a very expensive and wasteful way of keeping library books. Any child in a large city can get a book any day in the week at a branch library or at a delivery station, and in a small town where the distances are not great he can go to the main library. We can see no very good reason for placing public library books in Sunday schools.

"Third, we have maintained for several years a sub-station at one of our large Sunday schools. A box of books is sent every week to the church, and a library assistant, who receives two dollars every Sunday, (paid by the church) issues the books. As far as the library is concerned, the plan is perfectly satisfactory, as all of the books which are left over

each Sunday are returned to the library on the following Monday, and the box is not sent out again until the following Saturday."

The chief of the circulating department of the New York Library writes:

"In my opinion where there is a public library within reach of a church it is better for the church to give up its separate Sunday-school library, so far as general reading is concerned, and use its funds to purchase books of reference especially for Sunday-school teachers and older scholars. I have urged this view a number of times, but I cannot say that is has met with general acceptance.

"It is practicable for the public library to lend books in bulk to Sunday schools. We have been doing it for many years, although the number of Sunday schools that have taken advantage of our offer is not large. Our last report shows fifteen Sunday schools borrowing books from us. The number of volumes circulated through them during the year varies from 2338 down to 25, with a total for the fifteen of 9103.

"If books are sent in bulk to Sunday schools to be distributed, the Sunday school becomes in so far a library sub-station, and it seems to me immaterial whether it be given this title officially or not. I see no objection to it, however."

Of the five libraries quoted above, only one considers the plan of co-operation impracticable. The others, basing their opinion upon experience, are heartily in favor of the plan of co-operation, though the exact form this takes differs in different places, as would be expected. Other librarians have tried similar plans and found them effective.

One question suggests itself, why should the initiative always come from the public library? why should not a church, or several churches combined, propose to the librarian of the city or town some plan of co-operation, agreeing to pay a stated sum for such service?

The question of the general reading to be furnished by the Sunday school is then an individual one, and must be decided by the character and needs of each community. In some cases such reading should undoubtedly be furnished, in others it should be omitted, and in many cases it can be done economically only by some plan of co-operation with existing libraries.

Whatever may be done in this respect the special library should always have its place in the Sunday school. As every department in a well equipped school or college has its own working library so should the Sunday school have its collection of books, even though small, for its special purposes, and this should be added to from time to time, as its resources permit. If at first it contains no more than a Bible dictionary

and an atlas it will be worth while, provided it be alive and grows. This reference library should contain the best books on the Bible, especially those most useful to the student; it should contain missionary books and any literature pertaining to the activities of the church. If relieved from the necessity of furnishing other lines of reading, most schools could afford to provide generously this department library.

Nor should this stop with books. Maps, charts, pictures, stereoscope views, slides, models, illustrative material that can be used in teaching or studying the lesson, all should be here.

The library should be accessible and usable. Charts, maps, and pictures should be loaned freely for class-room use. Reference books and commentaries should be put in unlocked cases where they can be consulted easily during the week as well as on Sunday, and unless the library is very small, it should be possible for adults to borrow them for home use for a limited time.

I know of one such library placed in an unlocked book-case in the chapel, where anyone desiring to take a book home simply leaves a slip of paper with his name in place of the book, and after years of use no book has been lost. In another place the library provides several copies of such books as are especially needed for the study of the lessons and loans them to teachers as long as necessary.

It is not enough however to have reference books and museum material, maps, and slides at hand and accessible; the teachers must know they are there. It is in matters like this that our church work is likely to be behind that of other progressive institutions.

The following letter sent out by the Newark library to all the Sunday-school superintendents in the city is suggestive as to methods that might be used.

"Dear Sir:

We have a large collection, several thousand, of valuable and interesting Bible pictures which ought to interest the workers in your Sunday school and be of use in class work. They illustrate all the important incidents, characters, and scenes of the Bible. Will you put this information before your teachers and ask for suggestions as to the use of the same?

1. Do you use pictures in the class?

2. If so, have ours proved of value?

3. If you have not seen them, will you call and let us show them to you?

Yours truly,

J. C. DANA, Librarian."

In how many Sunday schools do the teachers, to say nothing of the scholars, know what the library contains? By letters to each class and teacher, by posted lists of material, by announcements from the superintendent's desk, the contents of such a library should be published. Wherever a normal class in the Sunday school exists, part of the training should be in the use of illustrative material and of the reference library.

A PLAN OF WORK FOR THE LIBRARY DEPARTMENT OF THE RELIGIOUS EDUCATION ASSOCIATION

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LIBRARIAN, OBERLIN COLLEGE, OBERLIN, O.

The title of this paper, which was assigned me by another, is, I fear, a very ambitious title for the few suggestions that I have in mind. It has seemed to me, as I have glanced through the proceedings of the department for earlier years, that it was time that the department should form some definite policy, and be trying to do some definite task. The value of this Association ought not to be found in the proceedings which it publishes, or in such great gatherings as we are having here, but rather in the quiet organized work which its departments shall undertake. I therefore ask you to consider, in an informal way, with me this afternoon for a little while, the question — "What can this department do?"

And first of all, why should there be a department of libraries in this Association? Clearly because the library is one of the great educational forces of the country, and because the aim of the Religious Education Association is to unite all the great educational forces of the country, in bringing about a keener interest in and attention to religious education. According to President Harper, in an address at the first meeting of the Association, in which he outlined a general policy for the Association, the great work of the Religious Education Association is to be that of co-operation with existing agencies rather than rivalry of them. We may then, state our problem in this way: "What can the Department of Libraries of this Association do to co-operate with existing library agencies?"

A. Co-operation with the public library. No one can doubt that the public library is one of the great educational forces of the country, but no one can fail to see that when it undertakes to render service in the matter of religious education, it is in a position of great embarrassment. It is the representative of all the people, and it must, therefore, select those books which are likely to meet the wants of all the people. With the great dividing line between Protestant and Catholic, and with the many clefts separating the various sects of Protestantism from one another, it is extremely difficult for the public library to decide to what extent it shall endeavor to help in the matter of religious education, and what books will be suitable to its limitations and its constituency. Here is a place where the Religious Education Association may prove of ser-

vice. This Association represents all religious agencies and interests, and while perhaps the Catholic forces are not as much represented in it as we could wish, still the organization so far represents the world of Protestant churches that it is in a position, as is almost no other organization, to do something effective in the line of co-operation with the public library.

First, this department might set on foot the preparation of a list of books, the addition of which would put the public library in a position to be of service in the matter of religious education. Such lists should be prepared by a committee representing both leaders in theological thought and practical librarians, the co-operation of the leaders in religious thought being necessary to secure books representative and historically correct as to their subject matter, and of librarians because they, far more than such religious leaders, can telll whether a book is written in such a style, and presents the matter in such a way, as to really be readable by the common people. Such a combination of forces, co-operating together, might prepare lists which the public library could use. Most of the lists which have come under my observation, having been prepared solely by theological experts, have soared entirely above the comprehension of the average user of the public library.

Second, every public library must feel, in some degree, the pressure for books suitable to the needs of some of the Sunday-school teachers. Particularly is this pressure felt when, after a year or eighteen months study in the New Testament, the International Lessons suddenly take up the Old Testament. The Sunday school, it is admitted on all hands, is a far less effective agency for religious education than it ought to be, and the reason for this, it seems to be also conceded, is primarily in the lack of preparation on the part of the teaching force of the Sunday school. This lack of preparation, in turn, is to a considerable measure due, in many schools, to a lack of adequate books for the study of the lesson. But it is not easy for the ordinary public librarian, especially in small libraries where not more than $5.00 or $10.00 can be devoted, in any one year, to books of this sort, to know which are the best books for the average Sunday-school teacher. The reviews of such books in the journals are either by those trained in the theological schools, whose standard is far superior to that of the average Sunday-school teacher, or on the other hand, they are by representative Sunday-school workers, who often have a stronger appreciation of the value of striking illustrations than of the theological up-to-dateness and accuracy of the book. Now the Department of Libraries is in a position to secure the co-operation of theological experts, of practical Sunday-school workers, and of

trained librarians, and the co-operation of these forces ought to result in the preparation of a list of books which should be at once theologically satisfactory, suitable for teaching, and thoroughly readable by the average Sunday-school teacher. I suggest these two lines of co-operation with the public library as immediately practicable. If, as the result of experience in these two lines, some progress is made, other lines of work will naturally suggest themselves.

B. Co-operation with the Sunday-school library. As the papers in the session this afternoon have disclosed, the Sunday-school library problem is one of the vital problems of the up-to-date Sunday school. Clearly it ought, in the future, to have much more of the reference element than it has hitherto had; and this fact suggests as the first point where this department might co-operate with the Sunday-school library, namely, in the preparation of lists, of small, medium, and large reference libraries for Sunday-school teachers. Such a reference library should perhaps not be kept in the church, where it is in many cases not accessible through the week, but should be at some central point, say the house of the Sunday-school superintendent, where it could be visited day by day, and where it could be accessible at the weekly teachers' meeting. In communities where there is a public library open daily, such a collection might be deposited in the public library. I think the newer Sunday-school spirit is already developing a class of schools which would be glad to build up such reference libraries for teachers, but very often they are not informed as to the best books to be selected for such libraries. I am aware that many lists have been published, but most of those which I have seen seem to me to be open to the same criticisms as were passed upon the existing lists which have been suggested for public libraries. They are either on the one hand made up of books too scholarly, too heavy, to meet the needs of the average Sunday-school teacher, or on the other hand, they are lists of books suggested by some Sunday-school worker, because of their supposed adaptability for Sunday-school work, without being representative of modern theological thinking. Here again, a committee composed of theological leaders, Sunday-school workers, and representative librarians, might, I believe, prepare a list which would be more satisfactory than any hitherto published, and which, going out in the name of the Department of Libraries of this Association, might receive attention where a denominational or Sunday-school Association list would not be considered.

And there is another phase of the Sunday-school library problem where, it seems to me, this Association might be helpful. I am one of those who believe that it is a good thing for children to have a distinction

between everyday books, and Sunday books, and that there are books, in story form, perfectly acceptable from a literary point of view, possessing also a religious value, and able to hold the attention of the average boy or girl, which are not likely to be added to the public library. It seems to me that a representative committee, composed of elements such as those I have already indicated, with perhaps the addition of a committee of mothers who have wrestled with this problem, might succeed in the preparation of a list of books of this sort. This list should aim to give the Sunday-school library a distinctive character of its own, take it out of competition with the public library, and enable it to furnish books which would really relieve the strain and nervous tension of the child's week-day reading, by giving a pleasant variety from the ordinary public library juvenile, while at the same time the books should minister to the religious education of the child, and be therefore eminently suitable for Sunday reading. This would be, of course, an extremely difficult list to prepare, and would require much time and reading, but such a list, when prepared, would suggest books far different from the ordinary so-called Sunday-school library book, and I think, would prove to meet a felt need.

C. Can the Department of Libraries in any way co-operate with the individual book buyer, who desires to have representative religious books in his collection? This is, in some respects, the most difficult task of all, because individual likes and temperaments vary so greatly, yet even here I think that this department, with the co-operation of other departments, might easily make suggestive lists, small, medium and large, of books suitable for private libraries.

D. In addition to these lists which have been suggested, there seems to be a real service which might be rendered to all classes of book users in the preparation of annotated lists, not perhaps exhaustive, but thoroughly representative, showing the important books upon all religious questions, these lists not to attempt to recommend some rather than others, but to state with absolute fairness the position of each book theologically and critically, to indicate the points at which it has contributed or summarized new material, and its relative value and importance. Doubtless in the making of such lists there would develop considerable divergence of opinion, which could be indicated by symbols, and if the divergence should be thus frankly recognized and indicated, there would be no danger of a merely colorless list made up of books to which nobody thought it worth while to object. It might not prove to be worth while to publish these lists, but I believe it would be well worth while to make the attempt and see what sort of a result would be attained.

Besides co-operation with existing agencies, Dr. Harper, in his

paper, suggested that another great value of the Religious Education Association would be in the fellowship which it brought about. Now librarians, as a class, are not suffering from too little fellowship among themselves. But of fellowship with workers in other departments of activity, there is undoubtedly a great need, and it seems to me the existence of a Department of Libraries in the Religious Education Association offers to us a real opportunity to cultivate this fellowship side. Why could we not have something corresponding to the so-called Round Table meetings of our educational organizations, in which there should be an informal talk by two or three prominent representative theological leaders and by two or three representative librarians on some phase of library activity in the field of religious education, these informal conferences to be followed by a half hour or an hour of social and very informal intercourse, to which all the librarians within a reasonable distance of the place of meeting should be especially invited. I feel confident that such a frank and informal conference as I have in mind, based on some theme relating to religious education, would deepen greatly in librarians the sense of their personal responsibility for religious education, and would help the theological leaders to realize more than ever the necessity of working with the common people, and so would be mutually profitable.

SOCIAL AND ETHICAL IDEALS IN SUMMER ASSEMBLIES

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Summer assemblies, popularly and indiscriminately called "Chautauquas," represent many things to many minds. Expressions of opinion often increase in dogmatism with the square of the phrase maker's distance from personal contact or study. The political paragraphers hear that Governor LaFollette before large audiences on a circuit of Western Chautauquas, reads to the electorate the actual record of votes on important measures in the senate chamber, thus throwing consternation among his senatorial colleagues. Straightway they suggest the novelty of electing a president forsooth by the Chautauqua method. A British magazine writer gets over as far as Boston, thinks he discovers there a veritable craze for culture, and proceeds to generalize about the whole United States, alleging that beyond Boston the "earnest ones of the earth congregate in vast tea gardens of the intellect such as Chautauqua." On the other hand that essential American, Edward Everett Hale, insists that until one has seen the original Chautauqua he does not know his America. Lyman Abbott observes that the Chautauqua movement is, "next to the church and the public school system, among the forces that are working for the education, the elevation, and the ennobling of the American people." And Mr. Roosevelt, while president of the United States, thinks it worth his while to come back to speak to an audience at the Mother Chautauqua, adding, from personal knowledge, that this Chautauqua movement is "the most American thing in America."

The fact is, of course, that there are Chautauquas and "Chautauquas." The student will discriminate between Chautauqua Institution and different assemblies, whether they assume the Chautauqua name or not.

In the words of Bishop J. H. Vincent, one of the founders of the original Chautauqua Assembly at Chautauqua, New York, "The Chautauqua Assembly opened, in 1874, as a Sunday-school institute, a two-weeks' session of lectures, normal lessons, sermons, devotional meetings, conferences, and illustrative exercises, with recreative features in concerts, fireworks, and one or two humorous lectures. It was called by some a 'camp-meeting.' But a 'camp-meeting' it was not, in any sense, except that the most of us lived in tents. There were few sermons

preached, and no so-called 'evangelistic' services held. It was simply a Sunday-school Institute, a protracted institute held in the woods. We called it at the first 'The Chautauqua Sunday-school Assembly.' The basis of the Chautauqua work was in the line of normal training, with the purpose of improving methods of biblical instruction in the Sunday school and the family."

Thirty years later The Chautauqua Assembly had become Chautauqua Institution, a chartered system of popular education, conducting three important branches: an annual assembly of eight weeks, thirteen summer schools (six weeks), and home reading courses throughout the year. By the terms of its charter any financial margins go back into the maintenance and enlargement of the work, control being vested in a virtually self-perpetuating board of trustees, who administer the plant and endowments for educational purposes. The past two years have been the most successful in the thirty-three years' life of the parent Chautauqua.

Literally hundreds of Chautauquas, so-called, have dotted the map of the states since the original assembly was established. Perhaps a half dozen have celebrated their twenty-fifth anniversary, Some forty of them belong to an International Chautauqua Alliance which aims to keep up a high standard of excellence. The yearly births of new assemblies usually exceed the deaths, depending more or less on general conditions of prosperity; the latest verified list, January 1, named 344.

At one end of the scale, then, we have 3, 5, or 7-day summer lyceum courses calling themselves Chautauquas, established on some kind of local guarantee by talent bureaus. One recipe for this patent medicine type of a Chautauqua would read: "Take at least two high priced spell-binders, a band, an animal show, a magician, a stereopticon, a quartet, an elocutionist, and a preacher for Sunday's sake. Shake well before applying; dose, as long as people will stand it morning, afternoon, and evening, at hours fixed by the trolley company interested in the Chautauqua on the side."

From ephemerality, and from philanthropically coated investment schemes, secondhand vaudeville, embalmed humor, etc., however, the scale ascends to a permanent educational plant, administered by trustees not for profit, offering a carefully constructed program, with due proportions of instruction, entertainment, and recreation for specified periods in residence; conducting summer schools for certain high grade classwork; and placing emphasis upon following up a season of lecture suggestions by systematic reading at home.

I have referred especially to the means and methods of sustenance as

these necessarily determine so largely the social and ethical ideals shown by assemblies. In the absence of some form or other of endowment there is a relation between admission fees and attractions which has a way of fixing standards. The fact that high standards have been often and long maintained by many assemblies owing to the sacrifices and contributions of high-minded and large-hearted people in various sections of the country should not be over looked in any survey of the movement.

Allowing for the usual percentage of perversion of any good thing to disguised commercial purposes in a commercial era, the spread of Chautauqua Assemblies worthy the name, is of profound social significance for the very reason that it represents an ideal above commercialism. The assembly assumes, cultivates, and meets a demand of the people for higher, broader, better life. Chautauqua ideals, not economics, have developed an institution and a national movement of perennial value.

The assembly is strikingly democratic. Consider the conditions of a ten days' camp of a thousand tents in Nebraska, with some three or four thousand occupants. They dwell under camp authority and regime, literally on the same level, socially speaking. For what they think they get out of it, they subject themselves to a daily program both of plain living and high thinking. The same democratic spirit characterizes the cottage and hotel community at Chautauqua, New York, with an average population of 10,000 to 12,000 people for a two-months' season. Their daily living is under regulation or schedule comparable to that of a college campus, in order to secure certain common ends. The institution offers a curriculum of lecture courses on the university extension model; Biblical, musical, artistic, practical, physical, and other cultural lines of electives; with that healthful out-of-doors environment which tends to minimize artificial and conventional distinctions. Groupings of necessity come about according to the subjects or activities individuals are interested in, not by so-called "society" standards. Kindergarten, boys' and girls' clubs, men's club, and women's club, athletic club, and the like, indicate certain groupings of the assembly population young and old. Church denominational houses and organization headquarters indicate regroupings. Enrollment in summer school classes in scores of subjects; class meetings and reunions of Chautauqua Circle home readers; lectures in series, special recitals, and interpretative readings, induce other regroupings. On the public platform men and women of known reputation, with a message of importance to the public, and popular entertainments of high grade are calculated to bring together nearly everybody in the summer community at least once each day. The theory is that a population too large to be thus brought together will defeat one

of the chief ends of the institution: preservation of a democratic community spirit similar to what is known in academic circles as college spirit.

Some of the differences between an assembly of the highest type we are considering and the ordinary convention, estimated in terms of social service, are seen to consist of (1) the residence feature; (2) the varied provisions for voluntary grouping and regrouping of adults and children according to individual interests, and regrouping them again according to common interests; (3) the opportunities for informal personal conference; (4) the freedom accorded to interplay of educational influences rather than to organized "evangelization" in behalf of particular propaganda; (5) absence of any spoils of office delegations; (6) the creation of an atmosphere of sane, all-round life, interesting to the youthful and the mature person alike because directed by experts; (7) a community controlled and protected for the purposes here outlined, and, as the phrase goes, "near to nature." (8) The convention focuses the crowd on a "cause." The assembly focuses many influences on the family members of the crowd in succession. The program is for both living and thinking: a daily schedule for every member of the family neglecting neither the child nor the grandfather and grandmother. Choice of interests may be normally exercised. Exercise of the will to choose is encouraged. And the best assemblies follow up aroused interests with provisions for broad and systematic reading at home.

In some sections of the United States the assembly affords the one opportunity of the year to get into touch with the personality of leaders of the great social and industrial movements of our day. This is different from the impersonal touch of the printed page published for or against any cause in which the people may be interested.

Assemblies which attract more than local attendance from a radius of a hundred miles perform an important social service in bringing together families representing different sections of the country, to dwell together for a time, eat at the same table, exchange points of view in walk and talk from day to day, readjust themselves to lines of common interest despite provincial differences. Increasing southern patronage of northern assemblies for example has had notable influence upon people of importance in their respective communities north and south.

By no means the least of the assembly's socializing influences may be observed in the voluntary observance of customs and regulations necessary to secure the best results from such community life, even at the expense of pet personal habits, preferences, or prejudices. People fall into line for the common good.

In this brief survey of assembly ideals what shall we specify further as social or ethical? The Chautauqua impulse is nothing if it is not ethical. "The theory of Chautauqua," said Bishop Vincent, "is that life is one and that religion belongs everywhere. Our people, young and old, should consider educational advantages as so many religious opportunities. Every day should be sacred. The schoolhouse should be God's house. There should be no break between sabbaths. The cable of divine motive should stretch through seven days, touching with its sanctifying power every hour of every day. . . . . People should be guarded against that baleful heresy, that, when they leave the hour of song, prayer, and revival power, and go to homely service in shop or field, they are imperilling spiritual life, as though only so-called sacred services could conserve it."

Even the poorest type of Chautauqua, so-called, is, ethically considered, an improvement over the beer garden — cleaner, more decent, less maudlin. If making much of and carrying on some kind of daily Bible study every season is to be taken as indicating ethical quality this attribute is as universal as any other that could be named. Among managers of the best assemblies the quest for the right kind of Bible men for platform and class work is sincere and unceasing. Certainly a higher ethical standard of life for each member of the whole family is the distinctive assembly ideal.

That church members and their families predominate among steady assembly patrons is usually taken for granted. There are a number of assemblies frankly conducted on denominational lines and presenting programs specialized in that respect. The tendency, however, appears to be in the other direction; organizations of business men have been established to conduct them, on the appeal of the public good they do; in other cases denominational control is declared to be purely nominal. At Chautauqua, N. Y., seven denominations maintain headquarters and arrange social and religious meetings of their own, but all join in the public services of Sunday worship and study. Representative preachers of various denominations are selected for successive Sunday morning sermons during a season. This inter-denominational comity, established from the beginning, has been credited with widespread influence upon other assemblies and church relations in general.

Without prescribing mooted details of Sunday observance, the last session of the International Chautauqua Alliance passed strong resolutions against Sunday assembly excursions and accompanying desecration of the day. Many assemblies close their gates on Sunday.

I venture to assert that from the ethical standpoint the standard of

assembly programs in general shows an advance, possibly as much from a quickened public conscience in our day as from deliberate planning on the part of most program makers. In the search for permanent hold upon their constituency managers say that something better than mere entertainment must be provided. No vital ethical problem is likely to escape presentation, pro and con, at these assemblies. Thus in varying measure the true Chautauqua Assembly is a forum, a clearing-house of ideas, an observatory, a social crucible, a vacation school of all-around life for every member of the family, an influential center of ethical and educational forces.

THE SUMMER SCHOOL AND THE SUNDAY SCHOOL

JESSE L. HURLBUT, D. D.
BLOOMFIELD, N. J.

Within the last forty years there has arisen a new movement in education, wide in its area and powerful in its influence — the summer school.

In a country of such vast extent, such varied elements, and such abounding energy, as America possesses, it is not strange that there should be more than one source for this institution, already so great, the summer school. In fact, we can trace its varied streams up to three distinct origins, each apart from the other two, but all connected with education — the college, the Sunday schools, and the public school. The first impetus to the summer school came from the college, through Professor Agassiz of Harvard, who in 1873 established the earliest summer school for the study of science at Penikese Island in Buzzard's Bay. The school itself was not successful and was soon abandoned; but it lived long enough to suggest the idea of summer schools, and it may stand at the head of the long roll of such institutions.

Entirely independent of the college summer school, arose another type in the same class at Chautauqua Lake in western New York, in 1874, only a year after Professor Agassiz's attempt at Penikese Island. This was the first Chautauqua assembly, parent of all the assemblies, and a pioneer in the plan of study out of school. The Chautauqua assembly arose, not from the college, but from the Sunday school. Its joint founders, Lewis Miller and John H. Vincent were leaders in the Sunday-school movement, and they aimed in the assembly to give instruction and training to Sunday-school teachers. The scheme, as planned and accomplished, was to gather a large body of Sunday-school workers for outdoor meetings, to give a definite course of study in the Bible and in Sunday-school teaching, to supplement the class-work by lectures on subjects relating to the Bible, to science, and to literature; to blend with study recreation and out-of-door life; to give an examination and confer diplomas. The plan was carried out to complete success. The enthusiasm ran high, the classes were large, the examination in writing was one upon one hundred questions upon the Bible and teaching, and one hundred and seventy-five persons presented papers containing answers, on the closing day of the assembly; of whom one hundred and forty-two received diplomas. This original Chautauqua assembly was the parent

of many similar institutions, and undoubtedly exerted a greater influence upon the movement for summer schools than did any other gathering.

A third origin of summer schools may be found in the public school. In 1878, five years after the first Harvard summer school and four years after the first Chautauqua assembly, a summer school was held mainly for public school teachers at Martha's Vineyard. Its originator and first conductor was Colonel Homer B. Sprague, at that time connected with the public schools of Boston.

Thus there have been three distinct origins for the summer school movement: the college, the Sunday school, and the public school. These three types can still be traced in different summer schools. There are great summer schools at the universities, as Harvard, Columbia, Cornell, and Chicago. There are Chautauqua assemblies and similar institutions by the hundred; and there are summer schools where thousands of teachers spend a few weeks in advanced study in their chosen departments.

We are especially concerned in this paper, not with the history and progress of summer schools in general, but with the relation of the summer school to religious education through the Sunday school; and for this reason we return to the second of these three sources, the Chautauqua Assembly.

1. Let us notice the development of the summer school in general education at Chautauqua. It began, as we have seen, as a summer school for the training and equipment of Sunday-school teachers; very soon after the uniform-lesson movement made better teaching a necessity in the Sunday schools. There was a regular course of study, written examinations with high standards, and large classes of graduates who were known as the Normal Alumni of Chautauqua. If the limits of this paper would permit me to give the list of one hundred questions for the normal examination at Chautauqua in any of those earlier years, they would speak for themselves with regard to their standard; and the classes every year numbered hundreds who passed the examination, beside four or five times as many hundreds who attended the classes but declined the examination. In the course of years, the numbers coming under the influence of the Chautauqua Normal class would be counted not by the hundred but by the thousand.

But in a very few years the scope of Chautauqua instruction was widened from Sunday-school teaching to general education. This change was inevitable, and is not to be regretted by even the most enthusiastic Sunday-school worker. A school of languages arose at

Chautauqua, and soon the assembly became a summer college, with classes in almost every department, mental, moral, and physical. The Chautauqua Literary and Scientific Circle was inaugurated, carrying the light of culture to uncounted thousands. As the sphere of Chautauqua enlarged the relative prominence of the Sunday school decreased; and the Sunday-school department became one of the lesser lights at Chautauqua. A normal class is still maintained, but it no longer sends out its graduates in large numbers. Yet it may truthfully be said that the interest in Bible study is as great as ever in Chautauqua; and it is still an influence for high standards in Sunday-school instruction.

2. As an immediate result of the Chautauqua enthusiasm in its early days of the seventies, thousands of teachers and students went to their homes, carrying with them an aspiration for more knowledge and better work in the Sunday school. In their home schools, and in their local, county, and state organizations, they exercised a strong influence for teacher-training. The general secretary of a western state, once said to me, "These normal graduates of Chautauqua have the faculty for stirring up everybody where they live. If they don't always succeed in starting a normal class, they generally contrive to make their Sunday school uncomfortable without one." The demand of teachers who had caught the Chautauqua spirit made necessary the establishment of normal classes in many Sunday schools; and the Chautauqua Normal course grew up, having its headquarters at the Chautauqua center. Twenty-five years ago there were hundreds of such classes with tens of thousands of students; and in addition many individual students, not attached to classes, but studying alone. The course was at first for two years, of books to be studied and other books to be read, and with examinations sent from the Chautauqua office. Subsequently, the course was lengthened to four years, as it remains at present. Its numbers have greatly diminished, not because there is less interest in Bible study and teacher-training, but because the work was taken up by the state Sunday-school associations, notably in New York, in Illinois, in Massachusetts, and now in almost every state of the Union; and especially in the Canadian provinces, for the Canadians have always been earnest Bible students. The states now provide courses of study, examinations, and diplomas, and there are thousands of classes pursuing regular studies under their direction. Recently this work has been united and centralized under the auspices of the International Sunday School Association. An office in Chicago gives general supervision over all the field, sets up standards, recognizes courses and examinations, and provides a common diploma for all the state associations.

3. Chautauqua did not long stand alone as an assembly for religious instruction. In a very few years the Chautauqua model was followed in New England, in the middle West, beyond the Mississippi, and even on the Pacific Coast and in the Gulf states. Chautauqua assemblies sprang up like magic everywhere; and they have continued to grow and increase. It is now thirty-four years since the first Chautauqua assembly was held; and last year there were in the United States more than three hundred gatherings bearing the name Chautauqua. Each of these is independent of all the others. The mother Chautauqua has not the slightest control over her offspring, and perhaps half of this number of Chautauquas do not deserve the name, for they have forsaken the Chautauqua principles of education. But after making all deductions there remain perhaps a hundred Chautauqua assemblies, where the Chautauqua idea dominates; and in that idea the study of the Bible and the training of Sunday-school teachers is a strong element. In all the best Chautauquas there are classes for the training of Sunday-school teachers; and the number attending them must run into the thousands. All these assemblies are summer schools, and their work acts directly upon Sunday-school instruction.

4. There is one class of summer schools which demands special notice. Although an outgrowth of the Chautauqua movement, it has developed to such an individuality as to stand by itself. This is a group of summer schools held especially and only for Sunday-school training. They are called, "Schools of Methods for Sunday-school Work." The oldest of them has been held regularly at Asbury Park, New Jersey, for fourteen years. Other schools of methods are at Winona Lake, Indiana; Monteagle, Tennessee; Northfield, Massachusetts; Pittsburg, Pennsylvania, and in other places. A list of fourteen such summer schools wa published in the Sunday School Times of May 26, 1906, announcing their summer sessions for that year. In these schools, no attempt is made to hold entertainments or to have "popular" features. Study is the order of the day, an enrollment is made, and every meeting is a meeting for work.

5. Another department of this work must not be forgotten, that of text-books for the instruction of Sunday-school teachers, and those who may be teachers in coming years. This subject belongs to the summer school, because the demand for these text-books and the supply of that demand began at Chautauqua, was recognized thoughout the assembly field, and through the summer school reached the Sunday school. The reference is not to books on the International Sunday School Lessons; but books especially prepared for the general training of Sunday-school

teachers fitted for its use. Sunday-school teachers are not like other teachers, trained in the normal school or the college; they are non-professional; they do not, as a body, read either Latin, Greek, or Hebrew They are not familiar with the technical language, either of Bible study, of theology, or of education. They must have text-books that are clear, simple, and free from technical terms. And the books prepared for their work both as students in classes and teachers of classes, must be so planned, systematized, and expressed, that an ordinary layman can understand everything in them. The greatest of all arts in teaching is to know what to leave out; to see and state a few great things, and omit all minor matters.

The teacher of teachers to whom we all owe the most is John H. Vincent, that Nestor among Sunday-school workers. His outline lessons, taught for years before Chautauqua was instituted, and after 1874 put in print as leaflets, set the pattern for all successful teacher-training lessons. And the circulation of lessons designed for training-classes of Sunday-school teachers has been, and still is very large. The one series with which I am best acquainted has sold an average of twelve thousand copies per year for the last twenty years, and now circulates more than fifteen thousand copies annually. There are other courses by H. M. Hammill, Geo. M. Pease, E. M. Ferguson, and others, which have a wide circulation. These books are not for reading, but for study, and the great demand for them shows that many are studying the material and methods of Bible instruction. This body of literature for the instruction of Sunday-school teachers is the direct outgrowth of the Chautauqua summer school movement.

There is a question which might be asked in this connection: Should Sunday-school pedagogy be provided for in the program of the regular summer schools, such as are now held in many places? There are some difficulties in the way which must be overcome, if plans in this direction are to be made successful. One difficulty lies in the obtaining of satisfactory teachers, alike in the departments of Bible study and Sunday-school methods of teaching. Sunday-school teachers are not like other teachers, a professional, special class. They are laymen, who without financial compensation give a part of their time to teaching in the Sunday school. They are not familiar with the terminology, either of advanced Bible knowledge or of pedagogy. When theological professors lecture on the Bible, they are almost certain to assume a knowledge of the Bible which teachers do not possess, and to use technical terms that teachers do not understand. The language employed in most books on the Bible by specialists, and in most books on education, has no meaning

to ordinary Sunday-school teachers. The instructors must be able to express themselves simply in the language of everyday life, with a clear outline of thought, if they are to deal with Sunday-school teachers; and such instructors, with the ripe scholarship of the specialist and the plain language of the people, it is hard to find.

Another difficulty lies in the expense of most summer schools. These are patronized largely by teachers, who attend them in order to obtain knowledge and training which will bring to themselves a financial return. The teacher takes the training, for instance, in physical culture for two seasons, at a summer school, and then teaches it, making it a means of profit. But the Sunday-school teacher expects no compensation for his services, however efficient or laborious they may be. The vast majority of teachers in the Sunday school are young women, whose financial resources are limited, and who can spend very little on special courses. The regular summer school, with its specialized instruction and its courses to be paid for, is generally beyond the purse of the Sunday-school teacher. And yet, if the right teachers can be secured, and the summer school should be advertised in periodicals which reach the Sunday-school constituency, there might be many teachers to take advantage of its opportunities.

Many of the Chautauqua assemblies are attended by Sunday-school teachers, and more would be if good courses of instruction were provided, and adapted to their needs. If in two hundred centers every summer, classes of teachers were taught, as they are now taught in nearly a hundred assemblies, twice as many teachers would receive instruction and inspiration to better work. The Sunday school at the opening of the twentieth century stands far in advance of its position fifty years ago; and another generation may bring it still nearer to its lofty ideals as a school in the word of God.

THE
FOURTH CONVENTION
PROCEEDINGS

THE MINUTES OF THE FOURTH GENERAL CONVENTION

ROCHESTER, NEW YORK, FEBRUARY THIRD TO SEVENTH, 1907

OPENING SERVICE

On Sunday, February 3d, at 7:30 P. M., on the invitation of the Central Church, addresses were given by Professor George A. Coe, of Northwestern University and Mr. Henry F. Cope, Secretary of the Association.

RECEPTIONS

On Monday, February 4th, in the morning, the Chapel at the University of Rochester was visited and an address made by Rev. William H. P. Faunce, President of the Association and words of greeting were spoken by President Rush Rhees of the University. A visit was also paid to the Ministers' Meeting and to the Rochester Theological Seminary. Luncheon was served at the East High School and the buildings here were inspected.

On Tuesday, delegates were taken in special cars to visit the Eastman Kodak Co.'s plant and to Kodak Park. At 1:30 P. M., luncheon was served at the Mechanics' Institute and the delegates were conducted through the institution.

On Wednesday at 1 P. M. luncheon was served in the Brick Church Institute to the Executive Board and the Departmental Officers meeting in conference.

THE LOCAL ARRANGEMENTS

An efficient Local Committee, under the direction of the Rev. Henry H. Stebbins, D. D., made full and complete arrangements for the comfort of the delegates and the conduct of the many sessions. The personnel of this committee is given in full on page 300.

PREPARATION SERVICE

This service was held in the "Smaller Auditorium" of the Central Church. About 600 persons were present. The meeting was presided over by the Rev. James T. Dickinson, D. D., pastor of the First Baptist Church.

THE FIRST GENERAL SESSION

Was held in the main auditorium of the Central Church, nearly two thousand persons being present. The Mayor of Rochester, James G.

Cutler, being confined to his home by illness, sent the welcome greeting of the city by letter. This was read by the Rev. Charles C. Albertson, pastor of the Central Church, who also addressed words of welcome to the Association. The Chairman of the Executive Board, President Henry Churchill King, responded to the address of welcome.

The President's Annual Address, by William H. P. Faunce, D. D., LL. D., followed.

The Convention then turned to its general theme, "*The Materials of Religious Education,*" considering this under the special topic of "Biblical Materials in Education." Rush Rhees, D. D., LL. D., President of the University of Rochester, delivered an address on "The Application of New Testament Ethics to Modern Life." The severe storm having detained one speaker, short addresses were delivered by Prof. Charles Foster Kent, Pres. Graham Taylor, Prof. Ernest DeWitt Burton, Pres. Arthur E. Main and Pres. William D. Mackenzie. The music for the evening was furnished by the Students' Club of the Rochester Theological Seminary.

THE SECOND GENERAL SESSION

Of the Convention was called to order at 10 o'clock by President William H. P. Faunce, after the devotional service conducted by Dr. A. H. Strong.

The following Secretaries were elected and Committees appointed: Recording Secretary. pro tem., Rev. William H. Boocock. Assistant Recording Secretary pro tem., Mr. Herbert W. Gates.

Committees:

Enrollment. Messrs. Elmer, Affleck, Chamberlin.

Nominations. Messrs. Messer, Coe, Hammond, Murlin, Sanders, Stewart, Kent.

Resolutions. Messrs. King, Doggett, Cunninggim, Hartshorn, Hervey, Stuart, Hughes.

On motion, these nominations were approved and the Committees appointed.

The program appointed for the day was then taken up.

The special topic for this session was "Non-Religious Aids in Religious Education." The program as printed was somewhat disarranged by the delay in trains resulting in the non-arrival of speakers; this was due to the blizzard raging through the state of New York. Dr. George J. Fisher delivered an address on "The Ethical Value of Physical Training." Following this short addresses were given by Mr. Edgar M. Robinson, International Secretary for Boys' Work in the Y. M. C. A., by Harry N. Holmes, General Secretary, the Y. M. C. A., of Wellington,

New Zealand, and by Dr. Everett D. Burr, of Newton Center, Mass. Pres. Flavel S. Luther, then spoke on "The Education of the Street." The United States Commissioner of Education, Dr. Elmer E. Brown, spoke on "The Relation of the Home to Moral and Religious Education," and Prof. George A. Coe discussed the general themes of the session.

THIRD GENERAL SESSION

After Devotional Services, led by the Rev. Lester Bradner, Jr., Ph. D., of Providence, R. I., the Third Session, which was a Joint Session with the Department of Churches and Pastors, was given over to the following program: "The Ethical Significance of Play," Dr. Luther H. Gulick; "The Education of Religious Personality," President Samuel A. Eliot; "The Pastor as a Teacher," Dr. Philip S. Moxom; "Philanthropy and Theology," Dean George Hodges; "The Influence of Missions on Christian Consciousness," Dr. J. Hermann Randall; "The Press in Modern Religious Life," Mr. J. A. Macdonald. The music for the evening was furnished by pupils of the public schools.

The Annual Business Meeting of the Association was called to order by the President, William H. P. Faunce, in the Central Presbyterian Church, on Thursday morning, Feb. 7th, at 10 o'clock. Prayer was offered by Professor William Adams Brown, of Union Theological Seminary.

The Recording Secretary presented the Minutes of the Cleveland Conference as they were printed in the April number (1906) of the Religious Education Association Journal.

On motion the minutes were received and ordered filed.

The report of the General Secretary, Mr. Henry F. Cope was then read, and the report of the Treasurer presented in printed form. On motion these reports were received and ordered filed.

The report of the General Secretary was printed in full in RELIGIOUS EDUCATION for April, 1907

TREASURER'S REPORT

For the Year Ending January 31, 1907

Receipts

Balance in Bank, February 1, 1906	$ 1,428.07	
Balance in Cash	6.99	
Membership dues	5,420.78	
Sale of Proceedings	474.60	
Pledges (including "Guarantee Fund," $685)	1,412.98	
New contributions	2,227.87	
Miscellaneous	110.78	
Total	$11,082.07	$11,082.07

Expenditures

Salary — Secretary	$ 2,047.30	
Office Assistant	834.83	
Office rent and incidentals	987.37	
Postage and expressage	911.02	
Printing — Old accounts:		
1903 account	353.87	
1904 account	1,560.29	
1905 account	1,997.90	
Note at Commercial National Bank	300.00	
Interest on these accounts and loans	229.27	
Printing, Current, 1906, Journal	573.25	
Stationery	417.33	
Office furniture and fixtures	340.60	
Traveling	464.66	
Total	$11,017.69	$11,017.69
Balance		$ 64.38

Liabilities

Printing — 1903 account, University of Chicago Press	$ 1,449.88	
Note, Commercial National Bank	2,000.00	
Total	$ 3,449.88	

Assets

Credit — Balance in bank	$ 58.51	
Cash in hand	5.87	$64.38
Pledges outstanding	163.00	
Pledges due on "Guarantee Fund"	815.00	
Proceedings on hand, figured at one-third retail price	1,813.67	
Office furniture, library, etc	1,000.00	
Bills due	35.65	
Total	$ 3,891.70	

JAMES H. ECKELS,
Treasurer.

The report of the Committee on Enrollment was presented by its Chairman, the Rev. Franklin D. Elmer, as follows: Number of registered delegates 528, from 25 states of the Union, and from five foreign

countries: from New York State, 421; Massachusetts, 13; Pennsylvania, 12; Illinois, 12; Indiana, 7; Connecticut, 10; Ohio, 8; Rhode Island, 5; Michigan, 2; New Jersey, 9; Texas, 1; Missouri, 2; Vermont, 2; Tennessee, 5; Maryland, 1; Kansas, 2; District of Columbia, 1; North Carolina, 1; Georgia, 1; Wisconsin, 1; Minnesota, 3; Maine, 1; Iowa, 1; North Dakota, 2; New Zealand, 1; Ontario, 5; Japan, 1; Great Britain, 1; China, 1.

On motion the report of the Committee was received and filed.

The report of the Committee on Resolutions was presented by its Chairman, President Henry Churchill King.

RESOLUTIONS ADOPTED

"Resolved, That the Association wishes to express its warmest gratitude to the local committee of arrangements, under the chairmanship of Dr. H. H. Stebbins, and the various committees associated with them, for the marked thoughtfulness, the unstinted devotion, and the extraordinary efficiency with which their work has been done; to the different churches and institutions of the city that have so heartily co-operated in providing for the pleasure of the delegates, and in meeting the needs of the Association and its departments in their multiplied gatherings; to the students' club of the Rochester Theological Seminary, to the pupils of the public schools and to the glee club of the University of Rochester, and those associated with them for the inspiring service of song rendered; to the press of Rochester for the intelligently appreciative and the satisfactory reports of the sessions of the convention; to the railroads, for courtesies extended; and to the large number of distinguished speakers who have testified to their interest in the great cause for which the association stands, by coming at large expenditure of time and money to share in its deliberations.

"That the Association reaffirms its original policy that it does not exist to rival or supplant existing educational or religious organizations and agencies, but rather to furnish to all these a common ground on which they may meet and a clearing house for educational and religious ideas and ideals; thus giving to these institutions opportunities to supplement one another's work and to make the peculiar contribution of each most surely affect all; and in general to secure such co-operation, unification, and federation as shall indefinitely strengthen the influence of all.

"The Association gratefully recognizes the cordial co-operation increasingly given in its work by these various organizations and agencies; and registers its purpose, in loyal regard for their separate tasks, and with their permission, steadily to utilize for the great common ends

of all, their splendid strength. Only thus can the Association fulfill its aim to stand for the unification and consolidation of the ideal forces o the nation. This means that the specific work of the Association must inevitably be done chiefly through its departments, which represent these existing institutions and interests of all kinds. On the work of these departments the work of the Association must increasingly depend. That, as the foundation for such possible unification and consolidation, the Association rejoices in the matured conviction, everywhere more manifest, of the essential unity of all education, recreative, manual, intellectual, aesthetic, moral, and religious — that true training of any side of man is training everywhere, that neglect anywhere is neglect everywhere. This sense of the essential unity of the work and aim of all makes possible a co-operation of the ideal interests and forces earlier hardly to be dreamed of.

"The Association believes that the record of the year just closed with its steady progress financially, through its publications and through its central office, makes clear that it has passed the experimental stage and has reached a position of assured permanence and strength. It has good reason to face hopefully and confidently its future tasks. The year began for certain special reasons in much discouragement; it ends in glad confidence.

"The Association was born in a deep sense of our national need of a great new emphasis upon moral and religious education, of the interpenetration of education and religious ideals.

"If it did not exist, patriotism alone would demand that another agency to do exactly its work should be formed without delay. It is needed; it is meeting the need; it must meet it more and more."

Signed: Henry Churchill King, L. L. Doggett, J. L. Cunninggim, W. N. Hartstorm, W. L. Henry, R. C. Hughes.

On motion the report of the committee was adopted.

The report of the Committee on Nominations was presented by its chairman, Mr. L. Wilbur Messer.

On motion the Recording Secretary was instructed to cast a ballot for the persons named in the report.

The report of the Board of Directors was presented by Mr. L. Wilbur Messer.

On motion, the report of the committee was adopted, and the changes in the Constitution recommended were approved.

The changes are as follows:

ARTICLE III

Cause name of Dept. 6 to be Secondary Schools.

Take out Dept. 8, Private Schools. Substitute therefor Dept. 8, "Fraternal and Social Service."

Add Dept. 18, "Foreign Mission Schools."

ARTICLE IV — MEMBERSHIP

SEC. 4. Cause 5th sentence to read, "Membership fees shall become due annually on the date of joining the Association."

ARTICLE V — OFFICERS

SEC. 2. Add, "The Association shall also choose at each General Convention one or more temporary secretaries to assist the Recording Secretary; they shall hold office only during the meeting at which they are chosen."

SEC. 5. Cause phrase, "ending Jan. 31," to read, "ending December 31."

The budget for the calendar year was also presented by Mr. Messer on behalf of the Board of Directors. On motion the recommendations of the Board of Directors were adopted as the budget of the Religious Education Association for the ensuing year.

THE BUDGET FOR 1907

ESTIMATED EXPENDITURES

General Secretary	$ 3,000.00
Office assistant	900.00
Rent of office	900.00
Office furniture	100.00
Postage and expressage	700.00
Printing Journal	720.00
Traveling expenses	500.00
Miscellaneous	250.00
Interest	125.00
	$ 7,195.00
Present debt	3,449.88
Total	$10,644.88
Total, including New Volume $2,000.00	$12,644.88

A motion was made and carried that the recommendations in the report of the General Secretary be approved.

An appeal was then made by Mr. Messer for funds to help in carrying forward the work of the Association for the coming year.

At 11:30 the regular program appointed for the morning was taken up, when the annual survey of progress was presented by President William Douglas Mackenzie.

The session of the morning was closed with prayer by President Rush Rhees.

FOURTH GENERAL SESSION OF THE CONVENTION

After Scripture reading and prayer by the Rev. L. H. Murlin, D. D., President of Baker University, Prof. Walter Rauschenbusch presented the opening paper on the general theme of the evening, "Materials of Religious Education in the Life of a Nation," on "What is a Christian Nation?"; Dr. Arthur J. Brown on, "The Responsibility of a Christian Nation for the Religious Education of the World," and President Jacob G. Schurmann on, "The Quickening of the Public Conscience."

Following this the retiring President, Dr. W. H. P. Faunce introduced the new President, Henry Churchill King, D. D., President of Oberlin College. President King responded in a short address on the "Significance of the Movement for Religious Education." The music for the evening was furnished by the Glee Club of the University of Rochester. The Convention adjourned with prayer.

DEPARTMENTAL MEETINGS

On Wednesday, Departments held meetings as follows:

IV. Churches and Pastors.....Central Church, Small Auditorium.
V. Sunday Schools.....First Methodist Church, S. S. Room.
VII. Elementary Schools.....Central Church, Alling Class Room.
X. Christian Associations....Central Church Parlor.
XI. Young People's Societies..Brick Church, Chapel.
XII. The Home.....First Baptist Church, S. S. Room.

On Thursday, the Departments held meetings as follows:

I. Council.....Central Church, Small Auditorium.
II. Universities and Colleges, Central Church, Alling Class Room.
III. Theological Seminaries ..Central Church, Parlor C.
V. Sunday Schools.....First Methodist Church, S. S. Room.
XI. Young People's Societies..Brick Church, Chapel.
XIII. Libraries .....Central Church, Hubbard Class Room.

SUNDAY SCHOOL EXHIBIT

There was installed in the smaller auditorium an exhibit in Religious Education consisting of maps, charts, plans, outlines, samples of work done by pupils in the Sunday schools, drawings, text-books and materials used in these schools and also in the Y. M. C. A. This exhibit was in the charge of Prof. Richard Morse Hodge, and the Rev. Franklin D. Elmer.

THE ROCHESTER COMMITTEE OF ARRANGEMENTS

EXECUTIVE COMMITTEE

Stebbins, Henry H., *Chairman.*
Millard, Nelson.
Bartlett, Murray.
Barbour, Clarence A.
Rhees, Rush, *Advisory.*
Rowland, F. S,
Gannett, W. C.
Carroll, Clarence F.

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Entertainment and Transportation, ... Dr. Bartlett
Meetings and Ushers.... Dr. Barbour
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Notices to Teachers, ... Clarence F. Carroll
Programs ..... Dr. Gannett
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GENERAL COMMITTEE

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Albertson, Charles C.
Aldridge, Miss Lura.
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Alling, Mrs. Joseph T.
Applegarth, H. C.
Barbour, Clarence A.
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Bausch, William.
Bliss, Miss Mary I.
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Burton, Mrs. Henry F.
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Colt, Miss Mary S.
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Converse, Rob Roy.
Crapsey, Algernon S.
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Farley, Porter.
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Graham, James S.
Green, Charles A.
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Hakes, Miss L. H.
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Hart, Edward P.
Hauser, Conrad A.
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Hollister, Mrs. George C.
Hubbard, William A., Jr.
Hubbell, Walter S.
Kendall, Horace I.
Kimball, Harold C.

Landsberg, Max.
Lindsay, Alexander M.
Lomb, Henry.
Lowenthal, Max.
Lyon, Edmund.
Miller, George D.
Miller, Louis H.
Miller, Miss Mary J.
Millard, Nelson.
Milliman, Miss Mary.
Mitchell, Francis B.
Montgomery, Mrs. W. A.
Montgomery, William A.
Morey, William C.
Mulligan, Mrs. Edward W.
Murphy, Mrs. Daniel B.
Nicum, John.
Ocumpaugh, Mrs. Sarah J.
O'Connor, Joseph.
Pond, Nathan P.
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Rhees, Rush.
Robinson, Charles M.
Robinson, Mrs. Charles M.
Ross, Lewis P.
Rowland, F. S.
Scott, Miss Edith A.
Shutt, E. E.
Sibley, Hiram W.
Sibley, Rufus A.
Skeele, Amos D.
Smith, Winfred J.
Stebbins, Henry H.
Stephens, J. B. M.
Stewart, J. W. A.
Stewart, Mrs. J. W. A.
Strayer, Paul Moore.
Strong, Augustus H.
Sutherland, Arthur E.
Taylor, Mrs. William R.
Taylor, William R.
Walton, George W.
Watkins, George B.
Webb, William W.
Webster, M. R.
Weet, Herbert S.
Wetmore, L. G.
Wetmore, Mrs. E. P.
Whitbeck, John F. W.
Whitmore, Valentine F.
Whiton, Miss Julia F.
Wickes, Mrs. Robert.
Williams, S. C.
Wooden, Miss Leonora.
Woodward, Roland.

THE CONSTITUTION OF THE ASSOCIATION

ARTICLE I — NAME

This Association shall be entitled "The Religious Education Association."

ARTICLE II — PURPOSE

The purpose of this Association shall be to promote religious and moral education.

ARTICLE III — DEPARTMENTS

SECTION 1. The Association shall conduct its work under several departments as follows: (1) The Council of Religious Education; (2) Universities and Colleges; (3) Theological Seminaries; (4) Churches and Pastors; (5) Sunday Schools; (6) Secondary Schools; (7) Elementary Public Schools; (8) Fraternal and Social Service; (9) Teacher Training; (10) Christian Associations; (11) Young People's Societies; (12) The Home; (13) Libraries; (14) The Press; (15) Foreign Mission Schools; (16) Summer Assemblies; (17) Religious Art and Music.

SEC. 2. Other departments may be organized on the approval of the Executive Board hereinafter provided.

SEC. 3. In each Department except the Council of Religious Education the voting membership shall consist of such members of the Association as express in writing their desire to be affiliated with the department and are accepted by the Executive Committee thereof.

SEC. 4. The Council of Religious Education shall consist of sixty members, who shall be active members of the Association. The original membership shall be selected by the Executive Board of the Association, ten for one year, ten for two years, ten for three years, ten for four years, ten for five years, ten for six years.

Vacancies in the Council shall be filled, in alternation, one half by the Council itself, the other half by the Board of Directors hereinafter provided. The absence of a member from two consecutive annual meetings of the Council may be regarded as equivalent to resignation of membership, and a new member may be elected for the unexpired term.

There shall be a regular annual meeting of the Council, in connection with the annual meeting of the Association. The regular election of members of the Council shall take place at this meeting. If the Board of Directors shall for any reason fail to elect its quota of members annually, such vacancy or vacancies shall be filled by the Council itself.

The Council shall elect its own officers and adopt its own by-laws, provided that these shall not be inconsistent with the Constitution of the Association.

The Council shall have for its object to reach and to disseminate correct thinking on all general subjects relating to religious and moral education. Also, in co-operation with the other departments of the Association, it shall initiate, conduct, and guide the thorough investigation and consideration of important educational questions within the scope of the Association. On the basis of its investigations and considertions the Council shall make to the Association, or to the Board of Directors, such recommendations as it deems expedient relating to the work of the Association.

There shall be appointed annually some person to submit, at the next annual meeting, a report on the progress of religious and mora education during the year; this person need not be selected from the members of the Council.

ARTICLE IV — MEMBERSHIP

SECTION 1. There shall be three classes of members. Active (individual and institutional), Sustaining, and Corresponding.

SEC. 2. Active members shall be (1) teachers, pastors, and any persons otherwise engaged or interested in the work of religious or moral education as represented by the seventeen departments named in Article III. (2) Institutions and organizations thus engaged.

SEC. 3. The Corresponding Members shall be persons not resident in America who may be elected to such membership by the Board of Directors. The number of Corresponding Members shall at no time exceed fifty.

SEC. 4. The fees of membership shall be as follows: Active Members shall pay an annual fee of three dollars. Sustaining Members, an annual fee of ten dollars. Corresponding Members shall pay no fees. All fees shall become due annually on the date of joining the Association. Members who have paid into the Association the amount of One Hundred Dollars at one time shall be designated life members.

SEC. 5. Members may withdraw from membership by giving written notice to the Secretary before January 31. Resumption of membership will be possible on payment of the annual fee for the current year.

SEC. 6. All members of the Association whose fees are paid shall receive the volume of *Proceedings* of the Annual Convention.

(By special act of the Executive Board, passed May 11, 1905, the

Journal, RELIGIOUS EDUCATION, will be sent to all members without extra charge.)

SEC. 7. All members of the Association shall be elected by the Board of Directors.

SEC. 8. Only those members whose fees are paid shall have the right to vote and to hold office in the Association and its departments.

ARTICLE V — OFFICERS

SECTION 1. The officers of the Association shall be as follows: President, sixteen Vice-Presidents, General Secretary, Editorial Secretary, Recording Secretary, Treasurer, a Board of Directors, and an Executive Board.

SEC. 2. The President, and Vice-Presidents, shall be chosen by ballot on a majority vote of the Association at its annual meeting, and shall hold office for one year, or until their successors are chosen. The Association shall also choose at each General Convention one or more temporary Secretaries to assist the Recording Secretary; they shall hold office only during the meeting at which they are chosen.

SEC. 3. The President shall preside at the meetings of the Association, and of the Board of Directors, and shall perform the duties usually devolving upon a presiding officer. In his absence the first Vice-President in order who is present shall preside, and in the absence of all Vice-Presidents, a *pro-tempore* chairman shall be appointed on nomination, the Recording Secretary putting the question.

SEC. 4. The Secretaries shall be elected by the Executive Board, which shall fix their compensation and their term of office. The Recording Secretary of the Association shall also be the Recording Secretary of the Board of Directors and of the Executive Board.

The Recording Secretary shall keep a full and accurate report of the proceedings of the general meetings of the Association, and of all meetings of the Board of Directors.

SEC. 5. The Treasurer shall be elected by the Executive Board. He shall receive, and hold, invest, or expend, under the direction of this Board, all money paid to the Association; shall keep an exact account of receipts and expenditures, with vouchers for the latter; shall render the accounts for the fiscal year, ending December 31, to the Executive Board, and when these are approved by the Executive Board, shall report the same to the Board of Directors. The Treasurer shall give such bond for the faithful discharge of his duties as may be required by the Executive Board.

SEC. 6. The Board of Directors shall consist of one member from

each state, territory, district, or province, having a membership of twenty-five or more in the Association, together with twenty members chosen at large, to be elected by ballot on a majority vote of the Association at the Annual Convention. These members of this Board shall serve for one year, or until their successors are chosen. In addition, the President, First Vice-President, Secretaries, Treasurer, and the members of the Executive Board, shall be members of the Board of Directors. In 1903 one member shall be elected by the Association for each state, territory, district, or province, represented in the list of signers to the Call for the Convention.

Each President of the Association shall at the close of h[illegible] char- office become a Director for life.

The Board of Directors shall have power to [illegible]missioner of Education, own body and in the several departments, the A[illegible] in charge the general interests of the Association, excep[illegible]nal Church, Win- intrusted to the Executive Board; and shall make all necess[illegible] ments for the meetings of the Association.

SEC. 7. The Executive Board shall consist of twenty-one m[illegible]ns, La. elected by the Board of Directors, to hold office for seven ye[illegible]ss. Interna- the Executive Board shall be elected by the Associa[illegible]tion ersity, Evanston, meeting of the Board [illegible] term of service of each me[illegible]ge, Brunswick, Maine. mined by lot, three for one year, three for two yea[illegible]sity of Missouri, Columbia, three for four years, three for five years, three f[illegible] seven years. The President, First Vice-Presidege, Mt. Vernon, Iowa. Treasurer shall be *ex-officio* members of the Exec[illegible]k City. Board shall elect its own chairman. [illegible]ner of Forestry,

This Board shall be the corporate body of the Assoc[illegible]as, Lawrence, shall provide for the safekeeping and expenditure of all func[illegible] the Association; (2) shall carry into effect the actions of the [illegible] Berkeley, and of the various departments; (3) shall publish the annual report, the reports of departments and of special committees, and such other material as shall further the purpose of the Association; (4) shall exercise the functions of the Board of Directors during the interval of its meetings; (5) shall fix its quorum at not less than seven members.

This Board shall make an annual report of its work during the year to the Board of Directors.

This Board, with the approval of the Board of Directors, may appoint from time to time such special secretaries for the conduct of its work as shall be deemed advisable. These secretaries shall be *ex-officio* members of the Executive Board.

SEC. 8. Each of the seventeen departments under the Association

shall be organized with a President, a Recording Secretary, and an Executive Secretary. The President shall preside at the meetings of the department, and shall perform the other duties of a presiding officer. The Recording Secretary shall keep a record of the proceedings of the meetings of the department, and a list of the members of the department. The President, the Secretaries, and not less than three nor more than seven members of the department, shall constitute the Executive Committee for the department. The Executive Secretary shall be appointed by the Executive Board, and shall hold office continuously, subject to the action of the Board. His duty shall be to keep the machinery of the
tary, ment in motion. The President, the Recording Secretary, and
Executive members of the Executive Committee shall be elected by

SEC. 2. The vote of the members of the department present and ballot on a majority held at the time of the annual convention, and they shall hold office for one year, or until their successors are chosen. The Associati[illegible] departments sha[illegible] be recognized as the official action of
temp[illegible]ciation only when approved by the Board of Directors.
office o[illegible] the year 1903 the officers of each department shall be appointed

SEC. 3. [illegible]ecutive Board.
tion, and of th[illegible]
devolving upon a
dent in order who is
Presidents, a *pro-tempo*
the Recording Secre[illegible]

ARTICLE VI — MEETINGS

[illegible]nnual meeting of the Association shall be held at [illegible]all be determined by the Board of Directors.
[illegible]eetings of the Association may be called by the [illegible]uest of five members of the Board of Directors.

SEC. 4. The [illegible]epartment of the Association may hold a special meet-
which shall fi[illegible]ment at such time and place as by its own regulations it
Recording Se
retary of th[illegible]

The Board of Directors shall hold its regular meetings at
The R[illegible]nd not less than two hours before the time, of the assembling
of th[illegible]eeding[illegible]ciation. Special meetings of the Board may be held at such other times and places as the Board, or the President, shall determine.

Each new Board shall organize at the session of its election.

ARTICLE VII — AMENDMENTS

This Constitution may be altered or amended at a regular meeting of the Association by the unanimous vote of the members present, or by a two-thirds vote of the members present, provided that the alteration or amendment has been substantially proposed in writing at a previous meeting.

ARTICLE VIII — BY-LAWS

By-laws, not inconsistent with this Constitution, which have been approved by the Board of Directors, may be adopted at any regular meeting, on a two-thirds vote of the members of the Association present.

THE OFFICERS OF THE ASSOCIATION

1907

PRESIDENT

HENRY CHURCHILL KING, D. D.....President Oberlin College, Oberlin, Ohio.

VICE-PRESIDENTS

GEORGE HODGES, D. D.....Dean Episcopal Theological School, Cambridge, Mass.

E. B. ALDERMAN, LL. D.....President The University of Virginia, Charlottesville, Va.

HENRY M. BEARDSLEE.....Mayor, Kansas City, Mo.

ELMER E. BROWN, PH. D.....United States Commissioner of Education, Washington, D. C.

NEWELL M. CALHOUN, D. D.....Pastor Second Congregational Church, Winsted, Conn.

JAMES S. CUTLER .....Mayor, Rochester, N. Y.

E. B. CRAIGHEAD, LL. D.....President Tulane University, New Orleans, La.

WILLIAM N. HARTSHORN .....Chairman Executive Committee of International S. S. Assn., Boston, Mass.

ABRAM W. HARRIS, LL. D.....President Northwestern University, Evanston, Ill.

WILLIAM DEWITT HYDE, LL. D. ..President Bowdoin College, Brunswick, Maine.

RICHARD H. JESSE, LL. D. .....President University of Missouri, Columbia, Mo.

WILLIAM F. KING, D. D., LL. D....President Cornell College, Mt. Vernon, Iowa.

WILLIAM D. MURRAY.....76 Williams St., New York City.

GIFFORD PINCHOT.....United States Commissioner of Forestry, Washington, D. C.

FRANK STRONG, LL. D.....President University of Kansas, Lawrence, Kansas

BENJAMIN IDE WHEELER, LL. D...President University of California, Berkeley, Cal.

EXECUTIVE BOARD

The general officers of the Association, ex-officio:

President, HENRY CHURCHILL KING.

First Vice-President, GEORGE HODGES.

General Secretary, HENRY F. COPE, Association Building, Chicago, Ill.

Recording Secretary, WILLIAM P. MERRILL, Pastor Sixth Presbyterian Church, Chicago.

Treasurer, CHARLES L. HUTCHINSON, Vice President Corn Exchange National Bank, Chicago.

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VICE-CHAIRMAN

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JESSE A. BALDWIN, M. A.....Attorney and Counsellor at Law, Oak Park, Illinois.
WILLIAM C. BITTING, D. D. .....Pastor Second Baptist Church, St. Louis, Mo.
GEORGE ALBERT COE, PH. D.....Professor Northwestern University, Evanston, Ill.
JOHN M. COULTER, PH. D.....Professor University of Chicago, Chicago, Ill.
JAMES S. DICKERSON.....Editor The Standard, Chicago, Ill.
DAVID R. FORGAN, M. A.....President National City Bank, Chicago, Ill.
CHARLES CUTHBERT HALL, D. D., LL.D.....President Union Theological Seminary, New York City.
ABRAM W. HARRIS, LL. D.....President Northwestern University, Evanston, Ill.
WALTER L. HERVEY, M. A. .....Examiner Board of Education, New York City.
EDMUND J. JAMES, LL. D.....President The University of Illinois, Urbana, Ill.
SHAILER MATHEWS, D. D.....Professor in Divinity School of University of Chicago, Editor of The World Today.
CAROLINE HAZARD, LL. D. .....President Wellesley College, Wellesley, Mass.
JAMES SPENCER DICKERSON.....Editor of The Standard, Chicago, Illinois.
CHARLES M. STUART, DD., LL. D..Professor Garrett Biblical Institute, Evanston, Ill.
RICHARD CECIL HUGHES, D. D. ...President Ripon College, Ripon, Wis.
FRANK KNIGHT SANDERS, D. D. ...Secretary Congregational S. S. and Publishing Society, Boston, Mass.
WILLIAM SHAW .....Treasurer United Society Christian Endeavor, Boston, Mass.
HERBERT L. WILLETT, PH. D.....Professor University of Chicago, Chicago, Ill.

BOARD OF DIRECTORS

DIRECTORS FOR LIFE

FRANK KNIGHT SANDERS, D. D. .....14 Beacon St., Boston, Mass.
CHARLES CUTHBERT HALL, D. D., LL. D.....President Union Theological Seminary, New York City.
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DIRECTORS AT LARGE

CHARLES R. HENDERSON, PH. D., D. D.....Professor University of Chicago.
NEHEMIAH BOYNTON, D. D. .....Pastor Clinton Avenue Congregational Church, Brooklyn.
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SAMUEL A. ELIOT, D. D.....President American Unitarian Association, Boston, Mass.

ROBERT A. FALCONER, LL. D.....Professor Presbyterian College, Halifax, N. S.
CALVIN H. FRENCH. D. D.....President Huron College, Huron, South Dakota.
REV. J. D. HAMMOND, D. D.....Secretary, Board of Education, M. E. Church South, Nashville, Tenn.
REV. PASCAL HARROWER, A. M. .....Chairman Sunday School Commission, Diocese of New York.
CHARLES R. VAN HISE, PH. D.....President University of Wisconsin, Madison, Wis.
ROBERT L. KELLY, PH. M. .....President Earlham College, Richmond, Indiana.
JAMES H. KIRKLAND, LL. D. .....Professor Vanderbilt University, Nashville, Tenn.
MRS. ANDREW MACLEISH.....Glencoe, Ill.
JOHN E. MCFAYDEN, A. M.....Professor Knox College, Toronto, Canada.
WALTER MILLER .....Professor Tulane University, New Orleans, La.
SAMUEL C. MITCHELL, PH. D.....Professor Richmond College, Richmond, Va.
REV. FLOYD W. TOMPKINS, D. D. .....Rector Holy Trinity Episcopal Church, Philadelphia, Pa.
WILLIAM J. TUCKER, D. D., LL. D. .....President Dartmouth College, Hanover, N. H.
GEORGE B. STEWART, D. D., LL. D. .....President Auburn Theological Seminary, Auburn, N. Y.
REV. CHARLES R. BROWN, D. D. .....Pastor First Congregational Church, Oakland, Cal.
REV. HENRY H. STEBBINS, D. D. .....Rochester, N. Y.

STATE DIRECTORS

California, WILLIAM HORACE DAY, D. D., Pastor First Congregational Church Los Angeles.
Connecticut, REV. ROCKWELL H. POTTER, Pastor First Church of Christ, Hartford,
Illinois, HERBERT W. GATES, M. A., Secretary, Central Y. M. C. A., Chicago.
Indiana, WILLIAM L. BRYAN, PH. D., President University of Indiana, Bloomington.
Iowa, REV. FRANK L. HODGDON, Pastor Plymouth Congregational Church, Des Moines.
Kansas, L. H. MURLIN, D. D., President Baker University, Lawrence.
Maine, PROFESSOR ALFRED W. ANTHONY, D. D., Professor Cobb Divinity School, Evanston.
Maryland, J. B. VAN METER, Dean of Woman's College, Baltimore.
Massachusetts, APPLETON PARK WILLIAMS, Boston.
Michigan, REV. S. B. MEESER, D. D., Pastor Woodward Avenue Baptist Church, Detroit.
Mississippi, ROBERT B. FULTON, LL. D., Chancellor University of Mississippi.

Missouri, Rev. James P. O'Brien, Congregation S. S. and Publishing Society, Kansas City.
New Hampshire, Professor Herman H. Horne, Ph. D., Professor Dartmouth College, Hanover.
New Jersey, Rev. William H. Boocock, Pastor First Reformed Church, Bayonne
New York, O. P. Gifford, D. D., Pastor Delaware Ave. Baptist Church, Buffalo.
Ohio, Herbert Welch, D. D., President Ohio Wesleyan University, Delaware.
Oregon, James Edmunds, Baptist S. S. Missionary, McMinnville.
Pennsylvania, Joseph Swain, LL. D., President Swarthmore College, Swarthmore.
Rhode Island, Rev. Lester Bradner, Jr., Ph. D., Providence.
Tennessee, B. L. Wiggins, Vice-Chancellor University of South, Suwanee.
Texas, J. S Barcus, Professor Southwestern University, Georgetown.
Vermont, Rev. Harry R. Miles, Brattleboro.
Washington, S. B. L. Penrose, D. D., President Whitman College, Walla Walla.
Wisconsin, Reginald Heber Weller, Protestant Episcopal Bishop of Fond du Lac.
Ontario, Rev. R. Douglas Fraser, D. D., Editor Sunday School Publications, Presbyterian Church in Canada, Toronto.

OFFICERS OF THE DEPARTMENTS

The Executive Committee of each Department consists of three officers and from three to seven additional members. The names of the President, Recording Secretary, and Executive Secretary of each Department are indicated below, in this order.

I. THE COUNCIL

Coe, Geo. Albert, Ph. D., Evanston, Ill.
Doggett, L. L., Ph. D., Springfield, Mass.
Votaw, Clyde W., Ph. D., Chicago, Ill.

II. UNIVERSITIES AND COLLEGES

MacLean, George E., LL. D., Iowa City, Iowa.
Zehring, Blanche, Wells College, Aurora, N. Y.
Stearns, Wallace N., Grand Forks, N. D.

III. THEOLOGICAL SEMINARIES

Porter, Prof. Frank C., New Haven, Conn.
Stuart, Charles M., A. M., D. D., Evanston, Ill.
Mathews, Shailer, Ph. D., D. D., Chicago, Ill.

IV. CHURCHES AND PASTORS

Barnes, Lemuel Call, D. D., Worcester, Mass.
Nason, George Frank, M. A., Wilmington, Del.
Merrill, William P., D. D., Chicago, Ill.

V. SUNDAY SCHOOLS

Stewart, George B., D. D., LL. D., Auburn, N. Y.
Fergusson, E. Morris, D. D., Newark, N. J.
Street, J. Richard, Ph. D., Syracuse, N. Y.

VI. SECONDARY SCHOOLS

HULING, RAY GREENE, A. M., Sc. D., Cambridge, Mass.
GILMAN, ARTHUR, A. M., Cambridge, Mass.

VII. ELEMENTARY PUBLIC SCHOOLS

HERVEY, WALTER L., PH. D., New York, N. Y.
ROWE, STEWART H., PH. D., Brooklyn, N. Y.
CARR, JOHN W., A. M., Dayton, Ohio.

VIII. FRATERNAL AND SOCIAL SERVICE

WOOD, WALTER M., Chicago, Ill. (Executive Secretary)

IX. TEACHER-TRAINING

STREET, J. RICHARD, PH. D., Syracuse, N. Y.
PIKE, HENRY H., New York, N. Y.
BROWN, MARIANNA C., PH. D., New York, N. Y.

X. CHRISTIAN ASSOCIATIONS

DOGGETT, L. L., PH. D., Springfield, Mass.
ROSEVEAR, HENRY E., Louisville, Ky.
COOPER, WM. K., Springfield, Mass.

XI. YOUNG PEOPLE'S SOCIETIES

WELLS, AMOS R., Boston, Mass. (Recording Secretary)
CHAMBERLAIN, HARRIE R., D. D., Rochester, N. Y. (Executive Secretary)

XII. THE HOME

HENDERSON, CHARLES RICHMOND, D. D., PH. D., Chicago, Ill.
MILLER, MRS. EMILY HUNTINGTON, Englewood, N. J.
HART, JOSEPH KINMONT, A. B., Chicago, Ill.

XIII. LIBRARIES

ROOT, AZARIAH S., A. M., Oberlin, Ohio.
LINDSAY, MARY R., Evanston, Ill.
AHERN, MARY EILEEN, Chicago, Ill.

XIV. THE PRESS

BRIDGMAN, REV. HOWARD, Boston, Mass.
YOUNG, JESSE BOWMAN, D. D., Cincinnati, Ohio.
ELLIS, WILLIAM T., Philadelphia, Pa.

XV. FOREIGN MISSION SCHOOLS
XVI. SUMMER ASSEMBLIES

VINCENT, GEORGE E., PH. D., Chicago, Ill.
HARLBURT, J. L., D. D., Bloomfield, N. J.
HULLEY, LINCOLN, PH. D., De Land, Fla.

XVII. RELIGIOUS ART AND MUSIC

JONES, LESTER B., M. A., Chicago, Ill. (Executive Secretary)

OFFICERS OF THE COUNCIL

PRESIDENT — PROFESSOR GEORGE A. COE, PH. D.
Northwestern University, Evanston, Ill.

RECORDING SECRETARY — PRESIDENT L. L. DOGGETT, PH. D.
International Young Men's Christian Association Training School, Springfield, Mass.

EXECUTIVE SECRETARY — PROFESSOR CLYDE W. VOTAW, PH. D.
University of Chicago, Chicago, Ill.

ADDITIONAL MEMBERS OF THE EXECUTIVE COMMITTEE

PRESIDENT CHARLES CUTHBERT HALL, D. D.
Union Theological Seminary, New York City.

PROFESSOR SAMUEL T. DUTTON, A. M.
Teachers College, Columbia University, New York City.

MEMBERS OF THE COUNCIL

The year number under each name indicates the date to which the member's six-year term of office extends.

BALDWIN, J. MARK, PH. D., LL. D.
1907. Professor Johns Hopkins University, Baltimore, Md.

BALLANTINE, WM. G., D. D., LL. D.
1912. Instructor Y. M. C. A. Training School, 321 St. James Av., Springfield, Mass.

BLAKESLEE, ERASTUS, REV.
1908. Editor Bible Study Union Lessons, 250 Devonshire Street, Boston, Mass.

BOWNE, BORDEN P., LL. D.
1912. Professor Boston University, Boston, Mass.

BROWN, ELMER E., PH. D.
1908. United States Commissioner of Education, Washington, D. C.

BROWN, MARIANNA C., PH. D.
1908. 35 West 130th Street, New York City.

BRUMBAUGH, MARTIN G., PH. D., LL. D.
1912. Superintendent of Schools, 3324 Walnut Street, Philadelphia, Pa.

BURTON, ERNEST D., D. D.
1909 Professor University of Chicago, Chicago, Ill.

BUTLER, NICHOLAS MURRAY, PH. D., LL. D.
1912. President Columbia University, New York City.

CHAPPELL, E. B., REV., D. D.
1909. Editor Sunday School Publications, Methodist Episcopal Church, South, Nashville, Tenn.

COE, GEORGE A., PH. D.
1912. Professor Northwestern University, Evanston, Ill.

DAWSON, GEORGE E., PH. D.
1912. Professor Hartford School of Religious Pedagogy, Hartford, Conn.

DOGGETT, L. L., PH. D.
1907. President International Training School, Springfield, Mass.

DUBOIS, PATTERSON.
1911. Literary Advisor and Editor, 401 South Fortieth Street, Philadelphia, Pa.

DUTTON, SAMUEL T.
1911. Professor Teachers College, Columbia University, New York City.

ELIOT, SAMUEL A., D. D.
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